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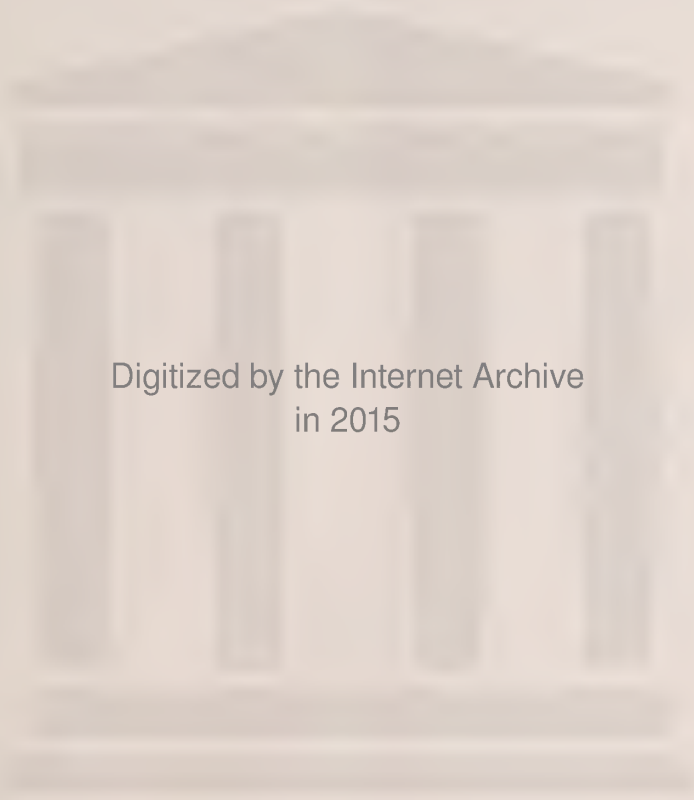
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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN.

VOL. VII. MARCH, 1892. No. 3.

THE death of Mrs. Carrington of Brazil, of which we had only the cable notification last month, was caused by epidemic fever which was prevailing at Rio Claro, and resulted in her death at midnight of December 26. She received medical attendance from the doctor of the place, and kind friends of the Southern Presbyterian Mission went from Campinas and ministered to her. Her deeply afflicted husband and her family friends in Washington are permitted the consolation of knowing that, while she had everything to attract her to this life, she did not shrink from death but departed in the sure hope of a better country. Mrs. Carrington left a baby daughter of a few months.

OUR last mail from Brazil brings most unwelcome tidings of Mr. Waddel's serious illness from bronchitis, at Bahia.

AUXILIARIES will be looking inquiringly toward the Treasury this month. Up to February 15 we women are *behind last year's record* by $3,509.50. Add to this sum $9,000 apportioned to us by the Assembly's Board as the *minimum* of advance for 1891-'92, and our path of duty looks very straight.

IN a moment of mental aberration Mrs. McCandliss of Hainan was set down in these pages as the daughter of Dr. Happer. Her father is the well-known Dr. Kerr of the great Canton Hospital.

TABRIZ Station, Persia, has just come into occupancy of the beautiful new Ruth Covington Memorial Church, and the pastor, whose removal from his people across the Russian Border and detention in Turkey, by government, was mentioned some time ago, has, after nine months effort, been restored to Tabriz. The missionary circle has had baptism of sorrow and now their call is to God for a baptism of His Spirit. "We have a South land," writes one of them; "our prayer is for springs of water."

A LITTLE picture given in a letter from Poplar Creek, Dakota, is suggestive. The missionary's wife and the Indian helper's wife are out together inviting the people to attend meetings. Their little girls are tucked into opposite ends of the same baby carriage, which one of the women draws and the other pushes through the snow. The people thus invited, came out in good numbers to the services which were conducted by the missionary and his helper side by side.

MISSION Meeting was to open at Beirût February 3, and Mr. Hoskins of Zahleh and Mr. Ford of Sidon each went into quarantine, in order to get there.

IF the expectations of Bogota Station came to pass, the boys' school in charge of Mr. Miles went into their newly-enlarged building in January, and the long-closed girls' school, whose building has been yielded for use of the boys, while theirs was in carpenters' hands, was reopened on February first.

JAPANESE Christians of the *Kumiai* churches have formally petitioned the American Board to man eleven new stations in their country, requiring eleven missionary families, eleven single ladies and twenty-two Japanese evangelists. They offer generous assistance in maintaining such enlargement.

MRS. NAYLOR, writing from Kanazawa January 15, 1892, refers to the opportunities which they are "not able to overtake" in their district, and the "thousands upon thousands who have not yet heard of Jesus for the first time." The same letter mentions the earthquake shock in Nagoya on January 3, "the most severe of the thousands following that of October 28, and doing great damage. We had fifty or more shocks here, 100 miles from the earthquake centre, in two days of October. I can never blot from my memory the awfulness of that eight minutes on the

28th, when houses and trees swayed to and fro and the earth trembled beneath our feet."

Our friends in Kanazawa received 104 calls on New Year's and daily entertained visitors for fifteen days thereafter.

Great times vaccinating at Ratburee, Siam. Forty children came in one forenoon and thirty more, patients of the previous week, came to be inspected. The babies all cry and the parents only add to the din. The boys are credited with making the most fuss. "Either they have less nerve or more lungs." What is fun for awhile comes to be an old story.

One of our missionaries in India, having taken charge of a school for two weeks in the absence of the master, discovered that the children were worshiping their slates, an illustration of the mighty power of the idolatry habit, as well as the incessant and keen watchfulness demanded of the missionary.

"Nothing," writes one of our missionaries, "is more false than the old saying about 'the laws of the Medes and Persians.' It is certain that the Shah has been obliged, by pressure of rebellion among the people, to cancel his royal compact with the Tobacco Monopoly Company. The star of Russia is in the ascendant and English influence sunk to zero in Persia."

An English syndicate some time ago made a bargain with the Persian government, by which the taxes of the kingdom on tobacco were farmed out to them. This raised the tax on the favorite weed and the distasteful sight of a military force in the hands of foreigners, which watched smugglers and exacted taxes, was forced upon the people. The result has been riots. One was reported from Teheran on January 4, in which several lives were lost. Placards have been posted in that city, calling on Mussulmans to seize Christians and their goods. Missionaries and the tobacco men, on account of a common English tongue, are apt to be confused in the minds of the populace.

Rev. J. Walter Lowrie, who is at present in this country, writes of the school of which he was lately head :

The Peking Boys' Boarding School once had a wonderful teacher — indeed, he founded the school — and I suppose there is no American in China, and but one or two Europeans, whom the Chinese Prime Minister and Cabinet officers esteem so highly. They visit him freely, consult him about points of public law, read the books he has written in the Chinese language, and the other day, on his return to China from the United States, gave him a grand dinner of welcome. That person is Rev. Dr. W. A. P. Martin, no longer Principal of the Boys' School, but President of the Peking Imperial College or training school for Chinese ambassadors to foreign lands. He has just completed a large Natural Philosophy with many illustrations and a full discussion of even such subjects as Electricity, for the use of the Emperor of China.

Dr. Happer communicates to the *Evangelist* what he rightly calls the "marvelous fact" that the Emperor of China began the study of the English language last December.

The pioneer of Woman's Missionary Societies across our northern border, "The Canadian Woman's Board," formally disbanded in December last, after a record of great usefulness for twenty-one years. It began, like the "Union" with us, an undenominational society but has been gradually drained of its strength by the formation of societies along Church lines. Our regret to see one of the standard bearers removed is very much mitigated by the knowledge that all that is lost in one form reappears in another, and that some of the Society's staunch supporters now propose to march with us. As members of the American Presbyterian Church of Montreal, they are in New York Presbytery and their alliance will be most welcome at the Mission House, and to our hearts, and on our fields of service.

News to date from the Uganda Mission is up to September last and as interesting as ever. Two new stations have been occupied, the chief who murdered Shergold Smith in the first year of the mission asks for teachers, and Mackay's old cry is taken up imploringly by his successors: "We want more workers"; "the Roman Catholics have sixteen white men to our four"; "we want more men"; "we ought to have twenty men."

A Missionary on the Congo estimates that of thirty (or more) millions of Congo-tribal peoples, one-sixth are cannibals.

OUR MISSIONARIES IN MEXICO AND GUATEMALA

AND POST OFFICE ADDRESSES.

Miss Annetta M. Bartlett,	Apartado 247, Mexico City	Mrs. Isaac Boyce,	Saltillo, Mexico, *via* Laredo
Mrs. Hubert W. Brown,	" 305, "	Miss M. L. Hammond,	" " " "
Miss Ella De Baun,	" 247, "	Miss Jennie Wheeler,	" " " "
Mrs. M. E. Beall,	Apartado 61, San Luis Potosi, Mexico	Mrs. D. Y. Iddings,	Guatemala City, *via* New Orleans

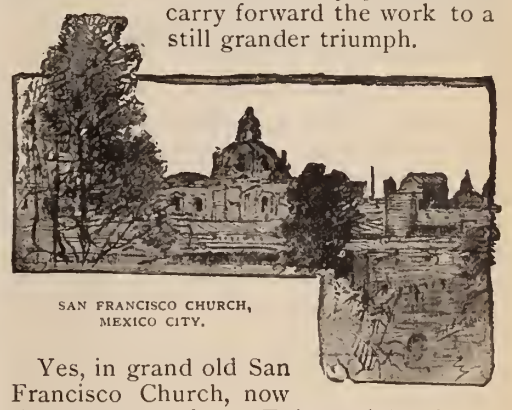
GRAND REUNION OF SABBATH-SCHOOLS IN MEXICO CITY.

[The cuts accompanying this article are taken from "A White Umbrella in Mexico," and are kindly loaned by Houghton, Mifflin & Co., Boston.]

THE first Sunday in January of this year of our Lord, 1892, how fittingly the week of prayer was ushered in by the gathering in mass of all the Sabbath-schools of this old Spanish Aztec metropolis. Picture the scene in all its deep significance. It is mid-afternoon and the bright tropic sun smiles out of a blue sky and mocks at thought of January snows and ice. It is the heart of the great city and its most fashionable street along which beauty and wealth are riding this same Sunday afternoon in their luxurious carriages, to see and be seen of men, and with no thought but the pleasure of the fleeting hour. It is the grand old church of the Franciscan monks, once the head centre of a powerful order whose baleful influence, to-day, with all its vaunted progress, has not yet counteracted.

But, how art thou fallen, oh mighty one of the past! Wide thoroughfares have been cut through thy massive convent walls; a fashionable hotel welcomes the tourist to thy once cloistered solitudes and, if rumor lie not, in thy ancient refectory horses are now stabled. The walls of thy library, once filled with musty tomes, now echo to the hymns of evangelical worshipers; thy spacious courtyard has been converted into still another house of worship, while a Protestant press throbs with a new and enlightened heart where once all was silent and motionless as the grave. And on this first Sabbath of the New Year where formerly cowled monks knelt in prayer, while swinging censers filled the air with incense, more than seven hundred representatives of Sunday-schools in Mexico City were assembled. Their silken banners, inscribed with precious Bible promises, fluttered white and red and blue and golden beneath the spacious temple dome; their songs awoke unwonted echoes among the stately arches, and the voices of many speakers told with rare wisdom and enthusiasm how to best carry on the Sunday-school enterprise.

Then look! At the end of a long two hours, all too short, see how the multitude rises to its feet and solemnly promises to carry forward the work to a still grander triumph.



SAN FRANCISCO CHURCH, MEXICO CITY.

Yes, in grand old San Francisco Church, now the property of our Episcopal brethren, and in the happiest of fraternal intercourse with them, gathered the Sunday-schools of Baptists, Methodists and Presbyterians, and of the Union English Evangelical Church. It meant the children of all America for Christ when sturdy English and sonorous Spanish blended sweetly and devoutly in songs of praise and prayers of adoration.

Picture to yourselves, my readers, that inspiring scene, till from a full heart, spontaneously, your friendly prayers rise heavenward in our behalf. Stay up our hands, and the while bear kindly in your thought the memory of Mexico's children whom, from homes darkened by ignorance and superstition, we are endeavoring to draw gently, as by cords of love, into the Sunday-school, there to learn of Jesus and thence to carry the glad Gospel light into countless homes. Is it not a glorious work? The great Teacher use us all for the instruction and conversion of His little ones. To Him be all the honor and all the glory. Amen.

Hubert W. Brown.

OF the six or seven hundred present the foreigners numbered not more than forty or fifty. It was an enthusiastic meet-

A FORMER CHAPEL; NOW KITCHEN OF HOTEL JARDIN.*

ing, arranged and conducted by the Mexican ministers. The singing was hearty and awakened harmonious echoes in the domed church. Sabbath-school work was the theme of the discourses and the topics were well chosen. Finally, two missionaries, one Methodist and one of our Church, presented in an attractive way the questions: Who would consecrate themselves to this work? Who would attend Sabbath-school? How many parents would take their children? The response was very encouraging. I do not know what was done in other churches toward carrying out their pledges, but in our own, in the evening, the questions were repeated and the minister, Mr. Morales, took the names of those who offered themselves as teachers, gave them some practical advice and promised to aid them in immediately forming classes. *Ella De Baun.*

* Within this once beautiful house of prayer the space covered by the altar is now occupied by an enormous French range, upon which is ruined all the food of the Hotel Jardin. In the delightful arched windows piles of dirty dishes replace the swinging lamps; near an exit where once stood the font, a plate-warmer gives out an oily odor; and where the acolytes swung their censers, to-day swarms a perspiring mob of waiters urgent to be served by a *chef* who officiates in the exact spot where the holy archbishop celebrated high mass.—*A White Umbrella in Mexico*, p. 106.

A WORD ESPECIALLY FOR THE BEREAVED.

[Borrowed from a Private Letter.]

I AM glad that I had an absorbing interest apart from my baby, or, when he was taken, I would have felt there was nothing left to live for. But *there is* — the Kingdom! . . . . . Last night I was alone and sent for the younger boarders (in the school) to come and see me. Little boys of ten and twelve they are and they began to comfort me—"He is with Jesus," "You mustn't be sorry," "He is playing in God's garden now," "God will keep him and give him to you again." I asked them, "Boys, *why* do you suppose God took him from us?" Several answered — quick as a flash — "To try your faith as He did Abraham's." Wasn't that a wise thought from those little heads? We had such a sweet talk and sing about Heaven afterwards, and a short prayer from each one. Then they went to their rooms, each with a red apple, for boys have a liking for eating, you know, as well as praying.

Annie Rhea Wilson. TABRIZ, PERSIA, December, 1891.

FACTS IN A NUTSHELL, CONCERNING MEXICO.

OF eleven evangelical Churches which sustain missions in Mexico, one or more is found in every one of the 27 States of the Republic. Their united corps of foreign workers, including ladies and laymen, numbers about 150 and the property they hold is valued at about $650,000.

The entire population of Mexico was rated in 1889 at 11,632,924; of this number, 43 per cent. belong to mixed races, 38 per cent. are Indians and the small remainder are white.

No monastery or convent openly exists in Mexico, and neither ecclesiastic nor "sister" may walk the streets in distinctive costume. Education is compulsory in twenty States.

Mr. Beall of San Louis Potosi has stated that Protestantism has been planted in Mexico over the graves of sixty-five martyrs who gave their lives for Christ, as did the early apostles.

OUR MISSION.

During twenty years in Mexico our mission has gathered 56 churches in the South and 37 in the North, with a total membership of about 5,000. There was a loss, however, of more than 400 in the South during 1891.

In the City of Mexico are two churches and six other preaching places. Outside of the Capital, from between Tuxpan, or thereabouts, in the State of Vera Cruz on the Gulf, the State of Michoacan on the Pacific, and Merida, in Yucatan, are about 70 places where is stated preaching of

the Gospel. Who shepherds all these scattered flocks? Who warn, comfort, instruct and baptize them? Who climb the hills to their villages and leading the horse by his bridle descend the long, rough slopes to their hot valleys? Two missionaries and twenty Mexican pastors. In the Zacatecas and San Miguel fields are more than fifty preaching places; in San Luis Potosi, seven churches with their out-stations; in Saltillo, eleven congregations. Who burden themselves with care of all these churches? Five missionaries, four ordained Mexicans and twenty lay helpers.

There are about 1,000 children in our schools.

GIRLS' SCHOOL IN MEXICO CITY.

From the Report of this school bearing date January 27, 1892, the following facts are taken concerning the *house pupils:*

There were 45 last year (besides 29 day scholars). "The harmony was almost ideal and the result was rapid advancement." All in the first four grades and all but two in the fifth grade are members of the Church, a total of 28. The girls came from 13 States; only three of them from Mexico City, a fact which Miss Bartlett notes with approval, "the least desirable class of girls generally" while she is equally satisfied to have eight girls from the hardy population of Guerrero on the ocean. "As a rule *they* lead their classes and are the most earnest in Christian work." Twelve graduates from the school in the ten years of its history have become teachers. Though the death rate in the city is 325 a week, only two have ever died at the school, and during the last five years there has not been a case of serious illness. This points directly to the fine, healthful house and location. "The doors on the courtyard stand open all day during the entire year, for the climate is always like spring." There were only four pupils (house) under twelve years of age and the oldest were twenty-five.

THE MAP.

The distance from New Orleans across the Gulf to Vera Cruz is 815 miles. The length of the National R.R. from Laredo to the Capital is 800 miles. The tract through which the Mexican Central runs is not quite the uninhabited region it would appear from this map which is published by a rival road. The Central starts from El Paso and runs 1,300 miles to the Capital. Among the leading towns on this road are Jimenez, Lerdo, Calera, Aguas Calientes (35,000), Leon (100,000), Guanajuato (60,000), Guadalajara (95,000), Queretaro.

Very few out-stations of our mission are shown on this map, neither does Tlalpam appear, where Rev. H. C. Thomson is, nor San Miguel del Mezquital where Rev. David Stewart is, south-east from Torreon and off the railway. The map printed in the last *Annual Report* of the Board and in *The Church at Home and Abroad* of March 1891, will be found very helpful.

FIVE DAYS WITH THE DOCTOR, OCTOBER 20–24, 1891.

[Condensed from a home letter.]

Tuesday. Amputated a breast tumor, also a tumor from the angle of the jaw.

Wednesday. Operated on two cases of cataract, saw 130 patients at the dispensary, answered a call outside.

Thursday. Another amputation of the breast, a hare-lip case and smaller operations. In the afternoon, tapped an immense ovarian cyst.

Friday. Out-patient day,—out till 1 o'clock. After dinner called on a patient in the suburbs. Reached home at 20 minutes of 4 o'clock; at 4, went the evening rounds at the hospital and answered a call in a neighboring street. Before retiring, a call came to cross the river to H——. Canal gates closed, had to walk a mile to the boat. Reached home about midnight.

Saturday (to-day). 104 patients at the dispensary. Reached home shortly after 2 o'clock. This evening I wrote a circular letter to the Mission asking that a request be made to our Board for another lady physician. I rather doubt my getting one, but one can but try.

CANTON, CHINA. *Mary W. Niles (M.D.).*

We have heard quoted the remark of a missionary physician to his classmate in this country, "You only nibble at practice over here compared with what we get abroad." We wonder if any classmate of Dr. Mary Niles often gets the chance to "put in" five such days consecutively as these described above, and, as we know, not rare days in her experience. We wonder how a life of such responsibility and big opportunity to relieve suffering, looks to a woman trained for that ministry. But we do not wonder at all what answer would come back, were the question put to the Societies which the doctor sent to the Mission. There would be one emphatic voice of approval. "Certainly, another lady must go. Dr. Niles will be sacrificed. Such labors are too heavy for one." Might one of these Societies, or one generous heart, forestalling the question to the Board, place with the Board the means to send her, that necessary doctor will soon be on her way to Canton.

OUR THEOLOGICAL SEMINARY AT TLALPAM, MEXICO.

TLALPAM is a beautiful suburb of Mexico City, about eleven miles south of the capital and connected with it by a steam railway on which trains run each way every hour of the day. It nestles at the foot of a range of mountains that form the southern wall of the valley of Mexico. The town has some 5,000 inhabitants, and two cotton factories and a paper mill give employment to the majority of them.

Our seminary is in a building owned by an Englishman, Mr. Richard Hovey, and which was, we are assured, in former days a branch of the Holy Inquisition. It is built in the same peculiar style of architecture as the old Inquisition in the City of Mexico, and we have allowed the crosses over the doors and other features to remain, as reminders of the former use of the edifice. What a change hath God wrought! Where once the terrible and bloody inquisitorial court was held we are now making efforts to train up a godly, evangelical ministry for Mexico. The institution is located at the eastern limit of the town, on a dry and healthful spot, and on either side is a road that leads off to shady avenues where the students may retire for study. Thus we are comparatively isolated from the evil influences of proximity to a great city and contact with the immoral haunts of the town. Here we have had our Theological Seminary and Training School for several years. During the last session we have had from 28 to 36 youths in the school and have been greatly blessed in our efforts to teach them. There was no disorder during the whole of the past year, and the progress made was greater perhaps than in any former year. Those who are sufficiently advanced went forth with enthusiasm to pass their vacation in preaching and evangelistic efforts to advance the Gospel in their native land.

Like every flourishing institution, at home or abroad, our Seminary has some needs which we feel it but right to make known to friends at home, in the hope that they will come up to our help.

1. We need aid for the *support* of these young men. All who are able contribute

to their own support, but as the majority are from poor families we must aid them, more or less, until they obtain an education. A clothing scholarship is $35 per annum; a boarding scholarship is $75 per annum; and a complete, or combined scholarship is $110. Any Sabbath-school, Band or Society that can donate us any one of these scholarships will aid us in supporting a young man for a year.

2. We need more *text-books* and, specially, means to publish those now prepared, or in course of preparation. Sums large or small, sent for this object, would greatly help the cause and be a specially timely aid. *H. C. Thomson.*

We are inclined to emphasize the need of those text-books. Those who have had experience best understand what an outlay of voice, time and nervous energy is required for oral teaching. It was an Armenian pupil who remarked: "Our teacher chews it for us and we swallow." So long as there is not in the Spanish language a simple compend of ancient, mediaeval and modern history, except what has been manipulated by Roman Catholic minds, the professors at Tlalpam must "chew" for their students to "swallow," and they must go on devoting, as they now do, three hours to dictating lessons which, with a text-book, would demand but one hour.

The faculty of the Seminary consists of two missionaries of our own Church, aided by Rev. H. B. Pratt,* of the Bible Society, his daughter and two Mexican teachers. The curriculum has been greatly enlarged in recent years and the first student to take the entire course of training has just been graduated.

Any gifts for the Seminary should be sent to William Dulles, Jr., *Treasurer*, 53 Fifth Ave., New York, and any one desiring further information on the subject may address Rev. H. C. Thomson, Tlalpam, Dist. Fed., Mexico.

*At present in New York.

NOTES FROM BRAZIL.

Some years ago a planter living in the neighborhood of Canna Verde, Minas, listened to an evangelical sermon in Lavas. He was very much interested and did not disguise his sentiments, discussing everywhere the new doctrines. A priest stirred up bitter opposition and on Good Friday a mob, hounded on by his Reverence, came near to making an end of the inquiring planter; but a friend contrived his escape. In no wise discouraged, he wrote to Rev. Eduardo Pereira, then pastor in Campanha in the same State, inviting him to preach at his home. There was a large and attentive audience present and, in spite of opposition, the spread of interest in the Bible was so formidable that the astute bishop replaced the hot-headed priest by one more genial and judicious. But even his persuasive words have failed to undo the work of the Holy Spirit. A relative of the old man vowed that he should *not* profess Protestantism while *he* was alive to prevent it, but said relative, now on a sick bed, eagerly reads the Bible himself. Several persons in the place are awaiting the arrival of a preacher to enroll themselves as soldiers of Christ.

Lately there joined the church at Canna Verde a lady whose husband for a long time opposed her confessing Christ, though his mother-in-law had already done so. The old lady went to visit her daughter. The son-in-law told the priest, who hastily sent her a *History of Protestants* from a Romanist point of view, and one of their authorized Bibles. The daughter compared Romanist and Protestant editions of the Bible. She longed to read day and night and only by the strongest effort of will did she make herself leave the absorbing study of God's Word to care for her household duties. She has a wonderful knowledge of the Scriptures. On the death of her husband she became a member of the Church. Her family connection is large and important. She expects to move to S. João del Rei, one of the strictest Roman Catholic towns of Brazil, possessing some 10,000 inhabitants and soon to be on the railroad line.

In Laranjal there is a believer who employs a great many Italians on his plantation. They have been told by the priests that Protestants are horribly atheistic and immoral, so that when they listen to one of our Brazilian pastors and hear his words of faith and hope and love, and mark his earnest, disinterested, blameless life, they take the other horn of the dilemma and declare that he is not, *cannot*, be Protestant! *Mary P. Dascomb.*

Botucatú, September 21, 1891.

VITALITY OF AN OLD LEGEND.

According to tradition, the Virgin of Guadalupe (patroness of the Romish Church in Mexico) made her first appearance to the poor Indian, Juan Diego. She was seen by him in a rainbow over the hill Tonan in Topeyacac on the early morning of December 12, 1531. On first seeing her he exclaimed: "I am in the paradise of my forefathers." The salutation of the Virgin was on this wise: "My son, Juan Diego, whom I love as I do a little delicate child, how art thou?" She then informed him that she wanted him to be bearer of a message from her to the Bishop Zumarraga, saying: "Thou wilt say to him that the mother of the true God sends him word that he is to build a temple for me in which I can show the long ago motherly affection I had, and still have, for the people of your race."

JUAN DIEGO OPENING HIS MANTA.

Juan Diego took the message to the Bishop and returned to the Virgin, telling her that his Worship, although he listened to his message, took little notice of it, and the poor Indian besought the Virgin that she would choose some other ambassador. He was assured that he alone would suit her. According to the account, Juan Diego tried to avoid compliance with the Virgin's commission, but she appeared again to him, and although he excused himself, alleging sickness of a nephew and an uncle, she was not willing to release him but sent him at once to the hill Tonan, to cut and bring her such flowers as he might find there. Juan Diego returning with the flowers presented them to the Virgin in his *ayate* (a cloth made of fibre of maguey used as a manta, or covering, by the Indians). Touching the flowers, the Virgin ordered Juan Diego to carry them to the Bishop as the sign he had asked to satisfy him that the true Mother of God had sent Juan Diego to him.

The cut represents him in presence of the Bishop and his familiars; he has just opened up his *ayate*, in which he carried the flowers. These have fallen to the floor and lo, to the amazement of Bishop, Indian and all, the Virgin is seen painted upon the *ayate* — in the same form that she is found in every Roman Catholic Church and house of Mexico, in every kind and size of painting, engraving or sculpture. The miners carry a small picture of her hung about their necks and whatever other part of their raiment they may divest themselves of while working down in deep silver mines, this is never laid aside. In nearly every mine they have an image or picture of her placed in a rude shrine and, before it, is kept ever burning one or more candles. The mule, donkey and stage-drivers carry the same picture hung on their necks. The women, rich and poor, wear breastpins with her image in them.

The greatest feast day in Mexico, December 12, is that celebrated in honor of the appearance of Nuestra Señora de Guadalupe. There is no doubt but more honor is shown, more sincere worship rendered to, and more trust placed in this patroness of Mexico by all the women and the ignorant masses both of men and women in the Republic than in the only begotten Son of God whom we are trying to preach to them as the *only* Mediator between God and men and the only hope for a sinful, lost world. *T. F. Wallace.*

The Roman Catholic Mexican worships the mother of Christ, his grandmother, his father, his grandfather, his heart, his side, his cross, in short anything or person but Christ himself. They pluck the diadem from the brow of King Jesus in order to give it to the Pope. *A Missionary.*

IGNORANCE AND SHOWS IN GUATEMALA.

VERY few of the common people in Guatemala can read or write and they know absolutely nothing of any part of the world except this little corner of it. I do not think I can give you a better idea of their ignorance than by describing briefly a procession which passed through our streets a few weeks ago.

For hours before one passes, devout Roman Catholics strew the streets with pine branches which they have brought from the country and hang red curtains (the church color) from the windows. We first know of the approach of the procession by the sound of violins and harps. First, there were images of four negro giants with a man inside, leaping and turning around to give the giants the appearance of dancing. Following these were eighteen men dressed as Indians, with masks, bows and arrows and long black hair floating in the air. They were intended to represent devils and they are certainly hideous enough for the purpose. These formed an oblong square, with one of the dancers in the middle jumping and leaping about to peculiar music. Following these came images of Christ and Mary, at least half a dozen of each, Peter, James, women of the Bible and angels, until the procession was several squares in length. But the last image was one I had never seen and had never expected to see: a representation of the throne in Heaven, with the Trinity sitting upon it. We had seen all the other figures many times, but not this. It seems nothing is too sacred to make use of in these processions. This was followed by a small band and eight *mozos* carrying a canopy, underneath which was a smaller one carried by four *mozos*. This small canopy was richly embroidered in gold and silver and underneath it walked three priests, attended by small boys, all swinging censers before them, followed by a large crowd holding burning candles, in token of expiation of their sins. After marching some hours around the city, they return to the church and it is all over until the same thing is repeated from some other church.

It is this sort of thing that attaches the people to their form of religion. They like this pageantry and show. But we hope ere long the power of the Gospel will accomplish what these shows never can. We are able to distribute tracts, not only here in the city, but at stations all over the Republic, and the people here do not tear them into pieces as they used, but ask to carry them to their homes. The boys' school is also a power for good. The opposition which is offered to our work shows that the priests fear our influence. I was reading in *Woman's Work* of the great need in other fields, but it seems to me that this is one of the most needy, inasmuch as it is new and everything is getting a good start, and beginnings are usually the hardest part of any work.

(*Mrs. D. Y.*) *M. Gertrude Iddings.*

HAPPY TRAVELERS AND A JOYFUL RETURN.

[From a private letter.]

I AM once more at my own hearthstone. So much has happened since we sailed away from New York that I cannot hope to begin and give you a connected account of the whole story, but only glimpses here and there. I think all would agree that we were a very happy and harmonious party. I had not dared to hope that everything would go so smoothly and could only think again and again, "It is in answer to prayer." How else did it come about that there was almost no friction when eight women from different parts of the United States were thrown together without previous acquaintance, to undergo the little deprivations and annoyances that must come in that long European journey? . . . I saw the various members of this practical party seize their own traps when it became necessary, engineer them through custom-houses, and then board trains which seemed to be already full to overcrowding. I saw them sleep uncomplainingly in the most impossible places and waken cheerful and good-natured in the morning. In short, they made light of what trials came to us and extracted fun out of what might have seemed intolerable if fretted against. I wish I could learn from it all the lesson in the first line of the hymn, "Give to the winds thy fears." Why, even the dreaded Caspian Sea laughed for us under the light of the full moon and scarcely opposed a ripple to our progress. At Tiflis it was with a real

feeling of sadness that we saw four with whom we had fared so far separate from us.

What a rest it was after the hard journey over the mountains to drop for a while into the home life of our dear Teheran friends! Then we started on with our ranks quite thinned. . . . .

Can you not fancy our excitement as we drew near to Hamadan? It was so like what I had pictured to myself and told to others. How we strained our eyes that last morning when a moving object appeared in the distance ahead of us! Once we were disappointed for Kazim thought he described Ibraheem coming towards us, but it proved to be a stranger who passed on with indifference. But when we saw two horses come galloping wildly towards us we were sure it must be some of our own people, and we felt we were nearing home when Mirza and Samson presently gave us salaam. Hastening on, we came to a village about four miles from the city and there we found Miss Montgomery, Mirza Ohannes and several others whose faces were familiar and good to see. Picture the scene as we gathered around a tablecloth spread on the grass beside a steaming samovar, to taste a little of that refreshment for pilgrims which the sisters Montgomery delight to prepare. Mirza Ohannes stood gazing on us with a happy face, but so quiet I rather wondered. But he told me the next day in his slow, sweet English that he "could not talk he was afraid he would cry." He had with him his beautiful boy whose face would be a delight to a painter.

As we proceeded on our way, we met groups and bands and single individuals who swelled our train until, looking back on the fine prancing horses and the glad-looking throng, we felt somewhat identified with the strain, "See the conquering hero come." Had we come back to Persia reluctantly, I think we could not have helped being infected with the feeling of pleasure which seemed to be in the air. I laughed at myself afterwards for the feeling of ownership I had in everything and everybody—the old familiar places, even the dirty streets and people whom, perhaps, I had never seen, seemed to belong to us. As we went into the gateway of the Faith Hubbard School, the girls confronted us, gathered in a group in the yard and singing us in. Everybody, teachers and pupils, had a word of welcome, a verse, a speech—even notes written in our mother tongue awaited us. And next morning when we came over to the boys' school and listened to the voices singing a Persian hymn Moosa had composed for our home-coming, the water stood in my eyes. Oh, if we only have come back to be a blessing and help to them in spiritual things! . . .

Now our home looks so like old times that we shall begin to feel we have not been away at all; not for a while, however, for there are too many fresh pictures of the scenes of our childhood in our memories; too many well-known voices are still ringing in our ears.

Belle S. Hawkes.

HAMADAN, PERSIA, Dec. 3, 1891.

CHRISTMAS AT TAKATA, JAPAN.

[THOUGH our young missionary kept the holiday without an American companion, 250 miles from the congenial circle at Tokyo, her private home letter, from which the account below is taken, contains not one whisper of loneliness.—EDITOR.]

Christmas evening. . . We woke to find a world made new and white, making us think of what Christ's kingdom will be when the work is finished which He came to begin on the First Christmas Day.

This was our first day of vacation and we enjoyed the luxury of breakfasting at leisure at half-past seven. Then we had prayers, in which all took part. Our cozy family of eight seems much more home-like than a larger crowd. I had invited the girls to take foreign dinner with me, and O Tami San and I did most of the preparing. My dishes, by squeezing, just reached around. The table looked quite Christmasy garnished with oranges and candy kindly sent from Tokyo and we had a gay dinner party. The afternoon was filled in by a *sobetsukai** for the little sewing teacher, who is to be married and go to Tokyo. First there was a prayer meeting, then we teachers speechified, then came cake and tea, and after that games ending up with a regular frolic. These country girls are much more capable of the last than the demure Tokyo maidens.

We had just time to take our tea and then hurried around to the church. The

*A farewell.

young men were hard at work on decorations for next day. They had brought enormous quantities of lovely green ivy from the old castle grounds and with this they arched all the doors and windows and the pulpit recess. Two splendid bamboos were the Christmas trees. The school girls had cut hundreds of bright colored paper stars and these, hung in among the green, produced a fine effect. There was a present for each child, some bright, little thing that cost two or three cents and both trees were resplendent when they were trimmed. There were verses of Scripture in gilt and silver Chinese characters on the walls. The best part to me was to see what a good time the young people had trimming. They worked like Trojans and enjoyed it. *Anything* to make these Samurai boys get over their disgust for manual labor.

Dec. 26. — Christmas exercises at the church passed off to our satisfaction. The children sang out their recitations from Matt., Luke, Isaiah, about the great Christmas Gift, triumphantly. Suyama San made them a splendid little address. We had offerings for Home Missions and as each class sent up its contribution, a candle was lighted in the point of a large gilded star until all the points were full of light. . . . And now our Christmas festivities are over. The Church people have entered into them heartily and seem to have been drawn near together by them. Christmas is a dear season all the wide world over.

Elizabeth P. Milliken.

MISSIONARY BEGINNINGS IN FUSAN, KOREA.

ALTHOUGH we have been several weeks in this South province and have taken many walks about the villages, it is only within the last few days that we have succeeded in getting an entrance into homes. Last Sunday, Mr. Baird and Mok Syebang, his teacher, accompanied by Mr. Mackay of the Australian Presbyterian Mission, and Dr. Brown just sent out by our Board and stopping here for a day or two on his way to Seoul, went to a little village not far distant and, by the exercise of considerable adroitness on the part of Mok Syebang, were invited into the guest room of a Korean house. Once in, the conversation was skillfully turned upon the subject of Christianity, and the assembled Koreans listened politely and even with interest. That night one of them sought out Mok Syebang in his little room, and together they searched the Scriptures until far into the night.

On Thanksgiving afternoon three ladies of us started out for our daily exercise, Misses Menzies and Perry of the lately arrived Australian party, and myself. We took our way to the same little village without any definite idea of being able to do anything, but ready for whatever might turn up. Messrs. Kim, Syebang, teachers of the two ladies, were supposed to accompany us, but they kept at a safe distance in front or behind. To actually walk with us was too degrading from a Korean standpoint to be endured if it could be avoided.

Presently we came to a wide door opening into a little enclosure where two funny, furry little Korean ponies were snugly housed for the winter. I had stopped at this gate once before to inquire about a poor, wailing baby that seemed to be in need of a doctor, and when the woman saw us she eagerly beckoned us in. The ponies were duly inspected and then the baby was asked for. It was much better, the mother said; would we like to see it? and she threw open the doors of the room in which the little thing was. We went in, apologizing for not removing our shoes, and took our seats upon the floor. By this time the room was filled with women and the little porch outside crowded with men and boys. A bowl of nuts, all of which we were expected to eat, was set before us and the process of getting acquainted began. Strange to say, the usual questions, "How old are you?" and "How many children have you?" were omitted, but we were asked instead where our houses were, and where we had come from. "We have come from very far away," we answered.

"To do business?"

"No, we have come to tell about Jesus, the only Son of God. Have you heard of Him before?"

"No, we have never heard," and they looked at each other doubtfully.

"They are Catholics," said an old gray-haired fellow at the door, and, instantly, cold, suspicious looks were cast on us.

"We are not Catholics," we hastened to say, "we believe in Jesus only, the Son of God. You know of God, do you not, He who made the world?"

"Oh, yes, we know of God," they answered, with an air that said plainly that His existence was a matter of very little interest to them.

"Jesus Christ is His Son. He gave His life for our sakes. On account of our sins He was nailed to a tree."

"What is she saying?" cried one woman to another, with a wondering face.

We began again, speaking as carefully and distinctly as possible. "We are every one sinners."

"That's true," in a chorus of assent.

"Not one of us is sinless, but there is One who is, and that is God. On account of our sins it is impossible to stand before Him. But in spite of our sins, He loves us so much that He sent His only Son to earth to die for us, and if we love and trust Him, we shall be forgiven and taken to live with Him forever. Do not forget this, for it is of more importance than everything else in the world."

They looked blankly at each other, and we repeated what we had said with as much variation as possible. How gladly we would have said more, but our little stock of Korean words was exhausted and presently we took our leave.

Yesterday we went again to the house of our new friends, taking with us Yong Kyou, our boy cook, and also a little tract called "Good News for You," made up almost entirely of passages from the Bible. The mistress of the house was absent at first, but the master received us and exerted himself to make us welcome. Presently the mistress came in with a bowl of *kams*, an enormous variety of persimmons, the pride of Korea, which she set before us and urged us to eat. We asked her if she remembered what we had said on our former visit, whereupon the man turned to Yong Kyou and said, "What is it that these ladies told my women the other day? Something or other about trusting Jesus. I can't make out what they meant." Yong Kyou at once became voluble in expounding our belief. I listened anxiously to all he said, praying that the Holy Spirit would guide him, for it is only a short time ago that he was as ignorant as the man to whom he talked and I have little reason to think that as yet the Word has any lasting hold upon him. The man listened gravely to what was said and became at once absorbed in the little tract. When we came away I said that after he had read it perhaps Mr. Baird would come and bring him another.

And so we took our leave. Our friends at home often write, "Just what does your work consist of? Give us the details of your life and work in Korea." These few details may be of interest. You will see that we have need of patience and prayerfulness. If the Holy Spirit does not work upon the hearts of this people, our words and work are useless. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Annie Laurie Adams Baird.

Fusan, December 7, 1891.

PASSING GLANCES OF A TRAVELER IN MEXICO.

On crossing the Rio Grande from the U. S. into Mexico the traveler at once realizes that he is in a foreign country. The sandy plain, with its peculiar growth of cacti and yucca palms, the mountains which stretch their rugged outlines across the sky, even the sky itself with its vivid coloring, its deep blue and its sunset lights, all tell of a different clime, while little villages of adobe huts scattered here and there reveal a civilization far different from our own.

It is the people, however, who afford the greatest interest. Everywhere could be seen the same black eyes, swarthy faces, the same brown-legged, half-clad crowd of men, women and children. The costume of the peons in all parts of Mexico is the same. The man wears a single suit of cotton cloth, once white; while for the cool temperature of morning and evening he has, in addition, a heavy

blanket called a serape, which he throws about his shoulders; a sombrero for the head and leather sandals for the feet complete the costume. The woman wears a skirt and low cut waist made of this same cotton material and, for an additional covering, when necessary, carries a shawl or scarf called a rebosa, which she deftly wraps about her head and bust, frequently concealing in it her features, as well, and carrying her baby behind in its ample folds.

AS SEEN FROM THE CAR WINDOW.

The villages consist of a collection of dust-covered, tumbledown huts, made of adobe bricks or of reeds, which look ready to succumb to the first gentle breeze. Their interiors are uninviting indeed. The floor is of clay, the turf roof so low that one cannot usually stand erect beneath it, while a few pottery jars and a roll of matting comprise all the visible furniture.

In their domestic habits, their agricultural methods and their pursuits in general, the Mexicans have made no progress since the time of Cortez. And they can scarcely be blamed for this hopeless, unprogressive existence. They and their fathers before them have been downtrodden by the oppressor for centuries. The great haciendas, often many miles in extent, are owned by rich men, frequently non-residents, who care only for the revenue which can be derived from their estates. Thus the people are deprived of a great incentive—the hope of ownership of land for themselves. Even their religious teachers have encouraged them in ignorance and superstition instead of assisting them to higher and better modes of life. Let us hope, however, that with the closer relations which are growing between Mexico and our own land, and with the presence of our missionaries among them, a better day is dawning for this poor, benighted people.

Chas. A. Lindsley.

THE NEZ PERCÉ MISSIONARIES TO THE SHOSHONES.

The Shoshones gladly received our boys (who had gone to Fort Lemhi, Idaho,) and listened eagerly as ever to their message. The Chief, Tit-ke-lasen, died of la grippe last spring. Thank God he had heard the Gospel and welcomed it, the year before. The present Chief, Wan-a-bat, though of the darkest heathen, called in all the people to the services, himself being always present. Meetings were held fourteen days in a large tent or arbor, which was always crowded, though the different services extended through about four hours every week day, and nearly all day on Sabbaths—supplemented by personal work among the people. The singing adds greatly to the interest, with such a music-loving people. Our Nez Percés left the Lemhis humming Gospel Hymns all through their camps, instead of the old heathen war songs. Some of the Fort Hall Shoshones (from southern Idaho) were also present at the services, deeply interested. Gospel seed will be carried from Lemhi by roving Shoshones to the groups around many a camp fire. These Fort Hall Shoshones wished our missionaries to visit their Agency, but they had no funds for such a trip. Fort Hall is eight days' ride beyond Lemhi by a very difficult road, over part of which no water for man or beast

is found. The Shoshones ride free on the railroad, but this is not allowed to the Nez Percés.

Just before our missionaries left for home, four Shoshones, three men and one woman, renounced their heathenism and professed faith in Christ. Some of these converts accompanied the missionaries part of the way on the return journey for more instruction. "We are so ignorant and weak," they said. Others, still in darkness, also rode a day's journey with them, hungry to hear more. "One," said Harry Hayes, "wanted me to tell him 'more about God.' He had never heard these things before. 'We worship in the dance,' he said. For about seven miles he rode beside me and listened while I taught him more fully the way of life."

The Lemhi Shoshones want Christian worship established among them and a missionary to remain with them. Pastor Williams asked them whether they wanted a white or an Indian minister. They said one of their own race.

Our boys can do much teaching on these trips in the sign language, but they also have the services translated directly by Wilson, the Shoshone who was brought up from boyhood among the Nez Percés and has been long instructed in the Gospel. This Wilson had the joy of meeting an older brother (never seen since childhood and whom he supposed dead) at Lemhi and giving him the Gospel message.

The new Agent at Lemhi, Mr. Nasholds, treated our boys very kindly, and the Saturday before they left he assembled all the white people at the Agency and had Pastor Williams preach to them in English, himself attending.

The missionaries reached home the first week in September.

(*Miss*) *S. L. McBeth.*

SUN GLEAMS ON A DARK DAY.

A FEW items from recent Syrian letters seem like the bright sunshine which always breaks out in the midst of the severest storms which visit that land. It is rarely true that a day there is all rain and cloud.

Sorrow and bereavement have come to many homes in Syria and some griefs have been almost crushing in their weight. Cholera has prevailed in different portions of the country. Fevers have been frequent. Cordons and quarantines have not only hindered mission work and embarrassed all business, but have so increased the price of provisions that it is proving "a terrible year for the poor." Mrs. Dale writes in reference to the distress she witnesses: "I have scarcely been able to bear it." She tells of finding a Druze woman, now a Protestant, and her three children sitting on a raised wooden place in the house, all their eyes shut tight with ophthalmia and adds: "The floor is earth, you know, and the cow and donkey sleep inside."

Now for a few of the sun gleams.

Mrs. Porter of Beirût gives encouraging tidings of the zeal displayed by the Protestant women in conducting the neighborhood prayer-meetings in their own homes. One of them who went to a mountain village for the summer, of her own accord opened her house for a meeting which was quite largely attended.

Mrs. Dale writes in reference to the Ras Beirût work: "The Sabbath-school is *so* flourishing, having an average attendance of 130." Scarcely a dozen of them are Protestant children. The superintendent is a graduate of the Syrian Protestant college and a teacher there. "He is so spirited, so earnest, and the children's eyes are fairly glued to his face." Of the Ras Beirût woman's class, comprising various sects, Mrs. Dale says: "Yesterday, notwithstanding a severe storm, there were 97 women present." Of another meeting in a distant quarter of the city: "The attendance is usually about 30 and some Moslems always come, now."

Dr. Jessup writes of large attendance at the meetings held during the week of prayer.

It has seemed right that those who have been offering during the year, and especially during December, special prayer for Syria should know of the answers given and be encouraged to continue in their supplications that far more gloriously the heavenly sunlight may shine forth and fill the land with its splendor.

Mary Pinneo Dennis.

A GOOD idea, nowadays, to seal letters to Syria with wax, for the Turkish government has taken to opening them, a step beyond former liberties with the mails.

Letters from the Front.

MEXICO.

Mrs. Boyce kindly wrote to the editor from Saltillo, January 28, 1892:

The influenza has been very severe in all parts of Mexico and has caused a great amount of suffering. The *mozo*, or porter, of our school died this morning and his youngest child was buried on Sabbath; both from pneumonia, the result of the grip.

The poverty of these people is something frightful, caused by the drought and failure of crops. Many of our families are in an almost starving condition. Corn is selling at from 37½ cents to 50 cents a peck and beans at one dollar a peck in this city, while in some places corn is worth a dollar a peck. I mention these articles as they are the staple food of the Mexican people, and when you think of men and women receiving only from 25 to 37½ cents a day for work, you cannot be surprised at their suffering.

Our school opens next week and we never had so many applications. We have suffered a great loss in Miss Elliott's resignation. We can only hope and pray that her health may be sufficiently restored to enable her to return in a few months.

Saltillo church numbers seventy members, fourteen having been received during the past year. Ten were girls from our Normal School. How it rejoiced our hearts to see them coming out and uniting all at one time. Sabbath-school averages about sixty and when school is in session eighty.

THE BOARD OF EDUCATION—PASSING EVENTS.

Miss De Baun, of the girls' school in Mexico City, wrote January 5, 1892:

Nearly all our girls are now at their homes enjoying yearly vacation. A month ago we had public examinations and commencement exercises, the former at the school, the latter in church. On both occasions the number of visitors was as large as we could comfortably accommodate and exercises passed off satisfactorily. At the close of this coming year the Board of Education of this city is to be represented at the examination of all schools, both public and private. Government has just instituted a new regime in educational matters and we shall have to conform to its regulations in regard to books and other things. However, we are rejoiced at the opportunity of competing with the other city schools and hope to gain a reputation which will compel respect.

On Christmas Eve our entertainment was held in the Spanish Church. There was a large gathering and all passed off enjoyably. Packages of candies and nuts were distributed to the children and small gifts to the teachers.

Last Sunday two new boys entered my class. One was a little street urchin, ragged and dirty, who had evidently strayed in by himself. He could not read but kept his eyes fixed on me through the lesson and answered two or three questions when points were reviewed. He took a very polite leave at the close of the lesson, excusing himself on the plea of employment. The number of those who work on Sunday is very great in all large cities of Mexico.

Last evening a union prayer-meeting was held in our church with an attendance of about three hundred. It was an animated, earnest service which gave good promise for those which are to follow during the week. God grant they may be helpful to all Christians and the means of bringing new members into our churches.

THREE CONFESSORS.

Three were added to our Church this month; one, an old woman of seventy who had been attending services in one of our smaller congregations; a young man of the better class, intelligent and refined looking, who ten years ago attended one of our schools and had never been able to forget the Bible teaching there, the influence of which brought him into the Church after all these years. The third new member was a singer in one of the Roman Catholic churches when a little boy. He has been our organist since our girls went away. He is a young man also, but I imagined had long been a church member because I have seen him a regular attendant at our services all the time I have been in Mexico.

BRAZIL.

Miss Clara Hough, who is associated with Miss Dascomb at Botucatú, wrote from there November 9, 1891:

I have passed my first year's examination in Portuguese. My best practice is in Sunday-school class, which I began to teach on Easter Sunday, in the third month of my stay in Brazil. Now I can nearly express my thoughts in those lessons, being helped in the necessary language by the Bible phraseology.

SELF-SUPPORT AND THE WOMEN'S PART.

A Christian Endeavor Society here is getting into shape rapidly and satisfactorily. It promises to be a great relief to our pastor, Senhor Braga, who was installed over this church and the one at Rio Novo, a few weeks ago. Previous to that time he had charge of congregations spread over a territory as large as all of Portugal. Now, our church here has pledged his salary and he will confine his ministrations to the two important churches named, a work in itself really too great for one man. Already a new Sunday-school has been started in a distant part of the city by volunteers from the Christian Endeavor Society.

Probably at the root of the self-support of this church, one of the four self-supporting churches in Brazil, lies the energetic little Ladies' Aid Society, the fruit of Miss Henderson's labors, which this last year raised over six hundred milreis for home and foreign missions.

LIVE SOCIETIES FOR OLDER AND YOUNGER.

In August we grafted upon this Society for raising funds an embryo Endeavor Society, taking in school girls and others who would promise three things: to read the Bible, and pray every day, and to do whatever they could for Christ. There are now forty-three signers to this triple promise, including men, women, boys and girls, and they seem to be trying to live up to it. Most of the members recite a text on a given subject, every Friday afternoon, when we have our meeting. Those who send gifts are more than those present, as many members have household cares which prevent attendance.

October 31 I started a Junior Y. P. S. C. E. for children from three or four years and upward. Our Society name is "Little Friends of Jesus." In each meeting we have a Bible story, hymns, a map talk on missions closing the subject according to the Missionary Clock in *Children's Work for Children*, a march or motion song, verses recited in concert, miscellaneous exercises and, lastly, an offering of pennies. Quite a large proportion of the children are Roman Catholics. They are precious children. I think the most inspiring thing in Christian work is the sight of an animated child-face lifted to you, expecting to hear of the Saviour who said "Let the little ones come unto Me."

Botucatú is too lovely a little city to require one word of any thing critical. It is improving very rapidly, which I consider much more desirable a state than to be already in a state of perfection, don't you? Our Church's influence is flowing out in constantly augmenting streams, and I have not heard of any place in a more hopeful condition spiritually.

PERSIA.

THE TRAVELERS ARRIVED.

Miss McCampbell, who sailed from New York, September 16, wrote from Teheran, November 4, 1891:

We drove in through the Kasvene Gate last Friday morning. You may naturally suppose our hearts beat a little faster than usual as we neared the mission premises. Mine at least did; why, I could hardly tell, unless that I was each instant expecting to catch a glimpse of that which I was to call "home" for seven long years; it surely was not that I doubted a warm welcome. After a drive of fifteeen minutes, we suddenly turned a corner to the left and found ourselves alongside a high mud wall at our right. A moment more and our carriage stopped before a great arched gate and we were told to get out. A peep through the gateway told the story, for the first object that met our eyes was the beautiful little chapel; an instant more and we were being showered with kisses from Mrs. Potter, Miss Schenck and Miss Smith, M.D. A few minutes later and we were seated around Mrs. Potter's hospitable board before a good hot breakfast. How we enjoyed this meal only those can appreciate who have traveled 350 miles on horseback and by stage coach, and for seven days have been eating at all hours and in all places. There is very little romance in a caravan journey. It costs more for discomforts than we pay for comforts in civilized lands.

Our party to Teheran consisted of Mr. and Mrs. Hawkes, Miss Leinbach, Miss Wilson, M.D., and myself, two servants and the *chavadar*. It has since been designated "the jolly little party." We certainly intended to merit the epithet when we left Resht for Teheran, Thursday morning, October 22. We started out in the best of spirits, determined, come what may, to make the best of things and follow old Deacon Smith's advice in "Sevenoaks" to "take things as they aire." This probably was the reason why we laughed whenever informed that "the caravan would be ready to start at three o'clock in the morning"—or swallowed courageously the native black bread or spread our beds cheerfully in hotels alive with insects. After all, we were doing it for Christ's sake and He gave us grace sufficient for these things.

Many incidents occurred to make the memory of this caravan journey pleasant. We spent the Sabbeth at Mangil where the houses, low and flat, built of mud or adobe, most of them adjoined one another. Occasionally one would see a room on the housetop. It seems more like fiction than fact, to say we have actually slept on an Oriental housetop. Saturday evening just at sunset when the call for prayer

was being sounded through the village. Mrs. Hawkes and I were sauntering up and down the roof. Presently a woman in Oriental garb stepped up to us and Mrs. Hawkes addressed her. She was surprised to hear Mrs. H. speak Persian. She told the woman she could not only speak but could read Persian. Her curiosity was aroused and Mrs. Hawkes embraced the opportunity of reading from a Testament at hand. In a short time, fifteen or twenty of these poor creatures surrounded us. Mrs. Hawkes selected Matt. v. and as she read, several drew nearer and seemed to be deeply interested. When she finished they eagerly asked for "more," but as it was getting dark we left with a promise to read the following day. I longed for the gift of tongues that I might speak to them of a Friend in Heaven; but the language is yet to be learned before we can enjoy this blessed privilege. I cannot close without telling you of the hearty welcome given me by the girls at "Iran Bethel." Miss Schenck took me directly over after breakfast the morning of our arrival. After I had been ushered into the reception room, the girls, twenty in number, marched in. It did my soul good to see the radiant smiles that lighted up their countenances as they grasped my hand. Most of those now in school are Armenians.

SYRIA.

A NATIONAL HOLIDAY UNDER THE OLD FLAG.

Miss Holmes wrote from Tripoli December 2, 1891:

We had a half holiday on Thanksgiving. We invited our little circle of Tripoli Americans to dinner, and tried to have as "homey" a time as possible. We decorated with the ever precious stars and stripes, and then made our table simply beautiful with maidenhair fern and roses, and our dinner was good. I tried to make that also American; we had the conventional turkey and pumpkin pies—the latter made of squash. With our four o'clock cup of tea we had crullers, and Dr. Harris said it was all like home. As we still sat at dinner, hymn books were passed around for the last course, with a bit of maidenhair fern marking "Come ye thankful people, come, raise the song of harvest home," which we all sang standing around the table.

After a little we went to our new Talcott Hall, where we had a station prayer-meeting, and, for prudential reasons, dedicated the hall in a private way.

December 5.—Saturday night, and I have hardly had time to take a full breath since Monday morning. Miss LaGrange's remark last night as we separated "Let us try and get a nap now," was very suggestive as to the hour. That rising bell *will* ring at six o'clock in the morning whether we get to bed early or not and I *must* be down stairs to see that breakfast is forthcoming for fifty-two persons a little before seven o'clock, so I often feel the "nap" is not long enough. The reason for the rush this week has been bi-monthly written examinations. I wish you could see some of the papers of our graduating class. The text-book used in Ethics is Hopkins' "Law of Love," not an easy book as perhaps you know. One girl averages 97, this month, in this study, another 90, and this in English in which we require idiomatic sentences, correct spelling, etc. In my astronomy class in Arabic one girl stands 98, others 96 and 93.

We are greatly rejoiced over the conversion of one of the seniors, a girl from a very aristocratic Tripoli family, one for whom we have prayed much. Yesterday I conducted the prayer-meeting during which she made a right loyal confession of her love to Christ in a most earnest prayer. Perhaps this sounds commonplace, but it means much to us. It means that the one thing we have desired for so many years is being granted; that the Gospel has begun to work in a family wholly worldly; that the prayers of a sainted grandfather are being answered as well as ours. It means fruitage after sowing the seed and watering carefully for so long.

CHINA.

Mrs. A. M. Cunningham wrote from Peking, Nov. 23, 1891:

We are in our own home at last and a very sweet home we think it, too. We are living in the house that Mr. Lowrie and his mother had last year. Mr. Cunningham goes over each morning a little after six o'clock to see that the boys who sweep the schoolroom have done their work properly and that all is in order. When he returns we have English prayers. By seven o'clock we have finished breakfast and he hurries off to school prayers, while I have prayers with the servants at home.

We have passed our first examination in the language and are busy with the second year's work and endeavoring to arrange the knowledge we have, in such form as to be able to use it. I am teaching a class of boys in singing and calisthenics and find that they take up reading music by syllable very well. Mr. Wherry is expected home from Shanghai soon, where he went to meet the committee on revising the Chinese Bible, some parts of which are in such high style as to be unintelligible to the common people. Miss McKillican has been at San Ho for some weeks, training the women who have professed faith in Christ. Work there is very encouraging; we hope for sufficient force to give that field needed attention, as well as to open others.

The most discouraging thing I see in China is the unexplainable, almost insurmountable conceit of the Chinaman which will not allow him to believe that the foreigner has any message that is worthy of his notice. Of course there are many exceptions to this, the thousands of Church members in China being proof of that.

SOUTH DAKOTA.

MRS. J. P. WILLIAMSON who was formerly at Yankton Agency wrote from PINE RIDGE at the close of the old year :

At Annual Mission Meeting it was decided that Mr. Williamson take charge here at Pine Ridge, and we have now been here a month.

There is a very comfortable house here and a nice little church, but we find it hard to get hold of the people. At the Agency they are mostly half-breeds : many are Episcopalians, others are Roman Catholics. There are plenty of Indians within reach of the church if they cared to come, but they are taken up with dancing and feasting. Churches at the out-stations are rather better attended, but still they have the same thing to contend with.

We enjoyed visiting Porcupine station about two weeks ago. Miss Dickson and Miss McCreight are so cosy and comfortable in their house. Mr. W. preached there one day and next day held a service at the Wounded Knee station within a quarter of a mile of the battle-field. We have an Indian teacher there, Edward Weston and wife, with two nice little girls. They insisted on our taking dinner with them before we came home (fifteen miles).

Pray for the people here, that the Holy Spirit may so work upon their hearts, that they may feel their need of something better than they now have.

MISS DICKSON also wrote from PINE RIDGE :

The Wounded Knee battle was fought December 29 last year, and here we are, to-day, with nothing to molest or make us afraid. Is it any wonder we are thankful and that the angels' song of good will and peace keeps ringing in our hearts with more precious meaning than ever before ?

Our Christmas festival was a success and we had a very pretty tree, a tall, majestic pine. I wanted a pine tree for the very reason that these people regard cedar as a sacred tree, and they have become so accustomed to see nothing else used to decorate the churches at Christmas. Some of them have a superstitious idea that things hung on it are better than if placed on a tree of another sort, so our pine was set up. We had a present for all. The good friends who sent the candy will be pleased to know that for once we really had enough and to spare. We were able to furnish candy from our bounteous store to the Wounded Knee folks.

Mr. Williamson gave us such a good talk on Isaiah 60 : 13. He drew so many lessons from the pine tree that I think hereafter some of the people at least will have more respect for this tree which clothes the hills so beautifully here. Three of our young men made their first speeches in public on Christmas day. I mean in church ; some of them were used to making speeches at dances in years gone by. How I longed for the day when their tongues would be loosed to speak for the Lord, and, behold, it has come and I shall soon have good helpers among our people.

SOUTH INDIA.

FILLING IN CHINKS.

MRS. FERRIS, of Panhala, wrote in December from KINI, a village to which she had accompanied her husband on their annual tour among the congregations of their district :

Did you ever realize how much time it takes to fill up chinks and to do it fairly well ? I have been interested this season in watching carpenters at work for us, doing this filling of vacancies or, as a child once said, "taking out the holes," from some timber we bought very reasonably for building purposes. At the earnest entreaty of our little band of converts from the Mahars at Kadoli, one of the out-stations of Panhala, and after the suggestion from one of our missionaries, we decided to circulate a paper in our little circle and secure private gifts towards building a small bungalow at Kadoli. The object is to have a place which missionaries can occupy a few months in the year, in order to instruct ignorant converts, that we may not leave them as so many are left who come out in numbers. We did not intend it should cost what most bungalows do Mr. Ferris secured a lot of seasoned timber for it, which had been used for supports when the Kolhapur State Railway bridges were built last year. Pieces had been punctured by bolts, but it has made us good doors, windows and rafters for the building.

It was of these holes I was thinking when I began my letter. Once filled they scarcely show, and if left unfilled would have been a bad spot on everything. Such has been my work since June ; trying to fill in little chinks in the mission at Kolhapur.

We went there in June from our dear home at Panhala, closing school-house and chapel, so that Mr. Ferris could help Mr. Goheen. . . . .

THE VOICE OF EXPERIENCE.

While the field is the Lord's I always feel it best for missionaries going to a place for a season to consult those already there, so that the same system may be carried out. Much harm can be done by zealous but transient laborers, going in and starting work which no one else has time to keep up, or by giving all sorts and quantities of presents to children to get them to come to school and which the regular missionary or the successor cannot continue to give. The most faithful workers may be looked upon as stingy, by the people, when perhaps they have neither mission nor private means by which to continue work begun so liberally.

We expect to return to Panhala by the 20th and get ready for Annual Meeting which begins there on the 31st. We hope great things from the visit of Dr. and Mrs. Gillespie the first week in January.

HOME DEPARTMENT

MONTHLY MEETING.—*March.*

Scripture Text, 1 Cor., xvi. 9.—A great door and effectual is opened and there are many adversaries.
Scripture Reading, 1 Timothy, iv. 1-11.
General Topic.—Our Missions in Mexico and Guatemala.

"Let the friends of missions, as they compare the reports from year to year, take into account the inward as well as the outward growth."

Mexico City. Name the missionaries; the two Mexican pastors. Notice the large number of places in the vicinity ministered to by Mexican pastors. The power of the word of God as illustrated in Rev. Arcadio Morales' account of his conversion and of his work. How many preaching places in the City of Mexico? How many of them belonging to our Mission? Amount of money raised by Native Mission Board? By the churches? Circulation of the religious paper, *El Faro*. Report from the Theological Seminary; the Sunday-school work; training of teachers. Report from the Girls' Boarding School. How many day schools? By whom taught?

Northern Mexico. The three districts of the Zacatecas field; the missionaries in charge and the various forms of work. The Girls' Day School at Zacatecas and the Bible Reader. San Luis Potosi: the missionaries there and their work. Saltillo; name the missionaries; tell of the general work. Report from the Girls' Boarding School. (Refer to *Annual Reports*. The Zacatecas Mission is more particularly described in *Woman's Work*, March, '91. The Theological Seminary at Tlalpam and the Girls' Boarding Schools, pp. 205, 212, 217, *The Church*, March, '91.)

Evangelical Literature in Mexico. Railroads in Mexico (*The Church*, April, '91, p. 301). The Economic Crisis in Mexico (*The Church*, May, '91. p. 429). Glimpses of Home Life (ditto, p. 430). Trip to Ville de Cos, where first church building of Zacatecas Mission was erected (ditto, p. 449). Good Tidings from the Girls' School at Saltillo (letter, p. 446, *The Church*, Nov., '91.) Faith Hall, Lerado, Mexico (*Miss. Rev.*, March, '91). The Land of the Aztecs (ditto, p. 228).

Guatemala City. The missionaries there. Obstacles encountered during the year. The Boys' School. Work begun in other cities of Guatemala. (Refer to *Ann. Rep.* of B. F. M. and *The Church*, for March, '91.)

It is always interesting to study the beginning of work in the various countries as presented in "Historical Sketches of Presbyterian Missions."

Prayer for the Mexican pastors and those to whom they minister; for a blessing upon the Sunday-school work; upon the girls' boarding schools and the day schools; upon teachers and students of the theological seminary; for a wider circulation of *El Faro* and other missionary literature and a blessing upon those who prepare it.

E. M. R.

"SHE RUNNETH."

You know who "she" was — the one whose name the risen Saviour spoke in accents which have never ceased to echo with sweetness and blessing to womankind. She had run quickly to tell the others of His empty tomb—not slowly or languidly could she go to bear such tidings as this, or to seek the help which she wanted, to find Him whom her soul loved. Can we doubt that when she found Him, when she heard from His own lips that He had indeed "risen, as He said" she ran yet more quickly to tell the glad news?

Oh, that "*running*"! Would that we all did more of it! We walk so slowly, nay, we creep, and even lie down on our way to make our Saviour known to those who are yet ignorant of Him. Why do we not *run* with the blessed message? Are there not some that may wander away out of our reach before they hear it, if we lag so sadly in the telling?

How little Mary knew of the deep, high meaning of the news she carried, beyond its glad significance to herself! We know something—a little—of the glorious hopes it unfolds, of the light it sheds on the darkness of the tomb, of the life from the dead that it brings to all who receive it. Yet with all this knowledge, so blessed to us, how rarely we "run" to carry it to those to whom it has not come!

The angel told the woman to "go quickly" to bear the glad Easter tidings. Was there more reason for haste then than now? They hastened to tell a few waiting disciples of the risen Redeemer. We tarry in carrying the knowledge of Him to a world lying in sin.

Oh, let it be said of each one of us Christian women, "she runneth" to bring the glad message of redeeming love to all who have not heard it! *M. H. P.*

Philadelphia.

A CRY AS OF PAIN.

WRITTEN FOR THE CHURCH MISSIONARY SOCIETY (LONDON).

BY SARAH GERALDINA STOCK.

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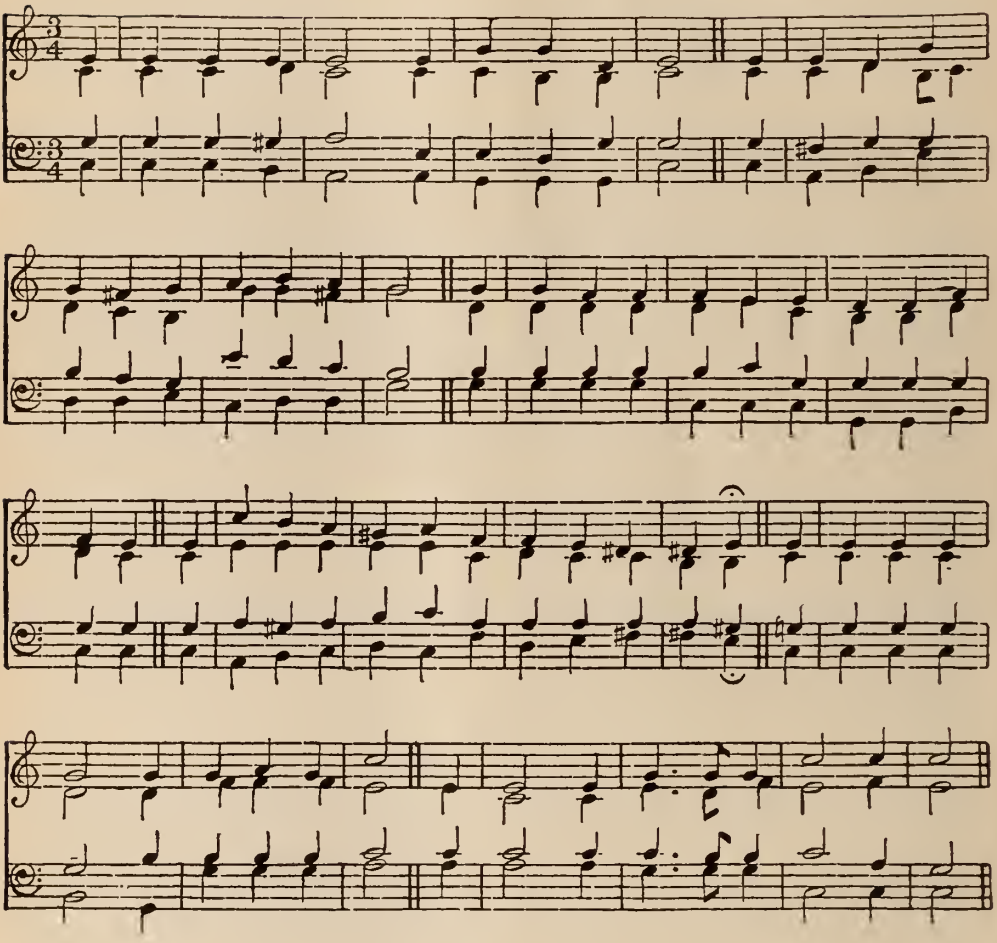

A CRY, as of pain,
Again and again,
Is borne o'er the deserts and wide spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing:
It comes unto me,
It comes unto thee;
Oh what,— oh, what shall the answer be?

Oh! hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall:
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish:
It comes unto me,
It comes unto thee;
Oh what,— oh, what shall the answer be?

It comes to the soul
That Christ hath made whole,
The heart that is longing His name to extol ;
It comes with a chorus of pitiful wailing ;
It comes with a plea which is strong and prevailing :
"For Christ's sake," to me,
"For Christ's sake," to thee :
Oh what,—oh, what shall the answer be?

We come, Lord, to Thee,
Thy servants are we ;
Inspire Thou the answer, and true it shall be !
If here we should work, or afar Thou shouldst send us,
Oh, grant that Thy mercy may ever attend us ;
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see !

POINTS ON ANNUAL REPORTS.

Not long ago, the writer, having occasion to compare a large number of printed Annual Reports of missionary societies, made the discovery that there are Reports *and* Reports. A few facts from that experience may possibly furnish a hint to one, here and there, who is charged with the difficult work of preparing and revising Reports for print.

In collating facts regarding different societies, the first necessity is that all the facts shall belong to the same period of time, otherwise the argument from comparison breaks down ; but, out of a heap of eighty or more Reports, a number were turned up with no date on the cover and, in the case of some, it was difficult to ascertain in what year the reported events transpired.

We learned to entertain very small respect for those Reports which began by saying : "Statistics are wearisome and our readers shall be spared them" ; or those that dealt lavishly in rhetorical figures but never told how many boarding-schools or medical missionaries the society sustained. Reports without statistics are pointless, and tabulated summaries give a charm to their pages which no poetry affords. Some Reports spread out in great amplitude all the names of officers in the home guard, but you searched in vain for a list of missionaries. After an uncertain chase through many pages of narrative, in the hope of counting them up from casual mention of their names, how refreshing were the lists contained in other Reports. Often we found the year in which the service was entered upon printed against the name, especially by American societies, and our Methodist sisters not only give the missionary's address on the field but that of her home in America. Theirs alone, of all Reports which we have seen, present a list headed by a black line and entitled "Entered into Rest." There is a very loyal look about that and it seems to say :

> "For all the servants of our King
> In heaven and earth are one."

Some English societies place their list of missionaries in the front of the Report following that of the officers. The heading used by our Wesleyan friends, "Mission Workers Employed or Assisted by the Society," does not recommend itself to American ears, for we are accustomed to consider that, between missionary and society, "assisting" is mutual.

Indefiniteness is the bane of Reports. Here is one which expatiates upon the society's efforts somewhere in Africa. The place bears a local and obscure name. Not until we have resorted to gazetteer and atlas can we make out that this small place is in Sierra Leone. Why doesn't the Report-maker head this division of her subject with "Sierra Leone," in capital letters? The same thing in another Report ; the name of a place in India that few of us ever heard of. You cannot imagine whether it is in the Punjab or in Travancore. The capitalized name of the district at the head of the page would make this clear. A Scotch society has much to say about a school in South Africa, but the statements are rendered valueless, to you, because it is impossible to know whether the pupils are children

of colonists or of savages. In the latter case, their sewing and Bible knowledge would be remarkable, but not in the former. Another Report does not give the name of an African tribe under instruction and the average reader is not prepared to say what people live in Transkei ; neither to discern whether a school in India is for Hindus or Mohammedans unless the statement is made.

A peculiarly aggravating form of indefinite reporting runs something like this : "Our missionaries give us very encouraging reports this year. Mrs. A. has a large school of girls. Miss B. visits — zenanas. Miss C. has treated a large number of patients and Miss D. has trained more Bible women than ever before. Meanwhile, none but the initiated few in the society of that particular denomination know *who* A, B, C and D are, or *where* they are. Whether the school is "large" or the gain in Bible women of moment, depends on facts not given, viz.: how many there were of each in the previous year.

Preceding instances of indefiniteness in names suggest what the sufferings of an intelligent foreigner must be when, traveling in our country, he hears the railway conductors shouting the names of stations with a local pronunciation unknown to his dictionary ; but the "A, B, C, D" sort of report reminds one of nothing but toiling through a region where there are no guide-boards.

Strange as it may seem, there were not a few in that heap of reports in which the page that you would expect to find most lucid was dark and deceiving. The same Report of a Treasurer was printed in several different ways, to the confusion of the reader. In others, blinding distinctions were made between different items of income. If the balance sheet cannot be presented so simply as to be understood by women who have not studied bookkeeping, then an additional statement in plain English is demanded, to show both what the income has amounted to and what the contributions, and how these stand related to the same of a previous year.

Few societies tabulate figures of membership so as to make them available. Some of those in our own Church set a good example in this direction, but it is desirable that every woman's society in America record these numbers that it may be possible to tell, with something of accuracy, how many this "host" of women musters. There is room for more careful summaries of Auxiliaries and Bands than ever have been compiled. It would be a rash person who would venture to say how many Boys' Bands are connected, to-day, with our Presbyterian societies.

It were easy to further enlarge upon these "points," but they all converge in one. The key to a good Report is CLEARNESS. Let us be clear, so clear that those of other Church denominations or anyone who can read the English language may be able to understand our Reports.

L. N. C.

SUGGESTION CORNER.

IN this season of annual meetings will the programme committee be considerate of eyes, and have the hymns printed so they can be easily read? A few days ago, a lady being called to lead a responsive reading in a meeting, found herself much embarrassed between the bad light in the church and the fine type on the programme.

A CORRESPONDENT in Springfield, O., mentions a feature of January meeting : Each one was asked in what country, as a mission field, she felt most interest, and why. All were notified of this plan the month previous. It was one of the most delightful meetings we ever held — and it was noticeable in the experience of many that their interest began in early childhood, in some cases at five or six years of age. This seemed to me a strong argument in favor of trying to reach the largest possible number of juvenile minds now.

SINCE LAST MONTH.

DEPARTURE.

January 18.—From New York, Miss Hammond, formerly of the Guatemala Mission, for Saltillo, Mexico.

MARRIAGE.

(Date and place not communicated.) Rev. W. J. Drummond and Miss Emma F. Lane, both of Nanking, Central China.

DEATH.

November 16.—At Lahore, Punjab, only child of Rev. and Mrs. Henry C. Velte.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Twenty-second Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the First Presbyterian Church, Mauch Chunk, Pa., April 27 and 28. According to the by-laws, one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each Young People's Branch or Band. A most cordial invitation is also extended to all Christian Endeavor Societies working with us to send delegates.

As the size of the town will not afford sufficient accommodations for delegates and those attending the meeting, in private houses, ample hotel accommodations have been secured at the rate of from $2.00 to $2.50 per day.

Mrs. C. E. Amidon, Mauch Chunk, Pa., will reply to all inquiries from those desiring to attend, whether delegates or not, concerning board or railroad rates. Certificates entitling those who attend the meeting to reduced railroad rates, at two cents per mile, will be sent by Mrs. Amidon upon request.

To secure uniformity, blanks have been furnished to the Presbyterial Treasurers for their Annual Reports. These are to be filled out carefully and returned to Mrs. Fishburn. *Do not forget that her books close April 20.* Money has come in slowly during the past quarter and great promptness and some extra effort will be necessary to accomplish all that we hope for in these closing weeks of the year. The Psalmist's question: "What shall I render unto the Lord for all his benefits toward me?" finds a very practical answer, coupled with a promise of still richer blessing in the prophet's words, "Bring ye all the tithes into the storehouse."

It was an unusual privilege on Thursday of the Week of Prayer to have eight missionaries with us and to hear their voices in prayer or to listen as they told of "experiences peculiar to their life and work." Japan, India, Syria, Persia and Turkey had each representatives.

Mrs. True of Japan has been with us lately and has given us some glimpses of the work that must still be done before that country will have no further need of missionary effort.

Miss Frances Doggett, whose sailing for Brazil was announced in the December number of *Woman's Work* will take the place of Miss Mary Lenington, now Mrs. Waddell, in the San Paulo Kindergarten. Though not holding an appointment as a missionary, Miss Doggett has gone out under the care of this Society to take charge of a work for the little ones of Brazil in which we already have a deep interest.

The death of Mrs. Carrington, of Rio Claro, Brazil, takes a young missionary wife and mother from our roll and calls for loving sympathy for the friends in this country and in Brazil who are bereaved by this loss.

Orders can be filled at once for the neat badge for missionary workers, a silver pendant with a hemisphere outlined upon it and the words, *The World for Christ*. Price 25 cents.

It is not too late, either, to order a Missionary Calendar. Price 35 cents by mail.

A new edition of the *Foreign Missionary Catechism* has been prepared. It is simplified and better adapted than the old one to the use of Mission Bands. Price 2 cents, 15 cents a dozen. The *Question Book* on *Japan and Korea* and the one on *China* have also been revised. Price 5 cents each. The complete set of *Question Books*, eleven in number, may be had for 50 cents.

We are glad to call attention again to the *Undenominational Missionary Map of China*, prepared by Miss M. Burt, care of Hosterman Publishing Company, Springfield, Ohio. It is of convenient size and the margin is utilized for missionary facts and statistics that greatly add to its value. The price is $1.00 and we hope that it will find such ready sale that Miss Burt will be justified in continuing the series.

We have received from the *Presbyterian*, 1510 Chestnut street, Philadelphia, the kind offer of space in each week's issue for the use of our Society. This will give opportunity for regular reports of our meetings, notices, items and extracts from letters and other communications that will advance the interests of our work.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

The Twenty-first Annual Meeting, to be held in the Central church, St. Paul, Minn., April 27 and 28, promises to be "A feast of fat things." It being so near the date of General Assembly, at Portland, Oregon, we expect to catch very many of the missionaries and others who are on their way there. Dr. Arthur Mitchell, Secretary of the Board of Missions, if nothing unforeseen prevents, has promised to give us an address.

We hope that societies generally will immediately appoint their delegates and that we may have a much larger meeting than we have ever had. It will certainly be a blessed one for many earnest prayers are being offered for it.

The invitations which have been sent to each Auxiliary, Synodical and Presbyterial officers, as well as to Vice-Presidents and Managers of the Board, contain full directions. Let all who expect to attend send names *promptly* by April 1, to Mrs. Wm. B. Shaw, 271 Summit Place, St. Paul, Minn.

AS we have said before it is not just to our entertainers or the committees to put off sending names until a few days prior to the meeting. The railroad rates will be published in due time in *The Interior* and *Herald and Presbyter*.

ALL who attended the Union Missionary Prayer-meeting January 7 united in saying it was the best and most truly "Union" of all that have ever been held. The morning hours were under the leadership of the Methodist Board. After opening exercises, "The Outlook from the Watch Towers," a concise, clear report of the work done by the various Boards was given by a member of each of the seven uniting, thus affording a distinct view of mission work around the world. In the afternoon many prayers were offered. Interspersed were the reading of appropriate Scripture and addresses of missionaries.

MISS MABEL ELLIOTT of Mexico, who has been in the Presbyterian Hospital, having so nearly recovered that she has been able to leave and go to her home in Minneapolis, gave us one Friday a few pleasant words.

REV. J. B. PORTER of Japan, upon the eve of departure for the West, begged earnestly for fervent and continuous prayers that our missionaries, though so constantly pressed in their varied work, should not be tempted to neglect or curtail their seasons of prayer and communion with Christ.

MISS AGNES CAREY, who did faithful work in Persia as long as health was given her, and indeed after it was greatly broken, is often with us and always remembers most earnestly in prayer the native helpers and their needs.

DR. SAMUEL JESSUP of Syria, having come among us again in behalf of the Syrians in our midst, told of what is being done in New York; the renting and furnishing a room for their use for meetings and school. He made an earnest plea for the same here and was gratified at receiving pledges for the same.

WE were greatly favored in having with us Rev. Geo. F. Fitch of Shanghai, who spoke especially of the hopefulness of the work in China and the evidences he saw of the leaven working throughout that great empire. His word was: Pray on and work on, for the Lord's ear is not shortened and before we ask the petition is granted.

REV. J. M. ALLIS of Chili gave a vivid word picture of the South American work. All were glad to hear from him as it is seldom we have any one with us from that portion of the world.

WE were also glad to greet Miss Wherry of Dehra, India, who described the Training Home for zenana workers and gave a cheering report of the Girls' Boarding School, thirty of whose former pupils are now engaged in direct mission work.

IN addition to the silver badges mentioned in January (hemispheres bearing the device: "The World for Christ") we have the same on pins, price, including postage, 30 cents.

THE readers of *Woman's Work* were doubtless much interested in the short stories which came out in its columns in the fall. We have the reprint in leaflet form of two, "The Mission of Failures," and "Yes, You Do, Lucindy," price each, two cents, twenty cents per dozen. Address the W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE Twenty-second Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday and Thursday, April 13 and 14, in the Brick Church, New York City.

At the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers and honorary vice-presidents, *ex-officio*, and delegates as follows, viz.: two from the executive committee of each Presbyterial Society and one for every five Auxiliaries. In By-laws, Art. I., Sec. 4, Presbyterial Societies are requested so to arrange that delegates are appointed in good season and their names and addresses sent by March 21 to Miss H. C. Kingsley, 53 Fifth Avenue, who will forward to them their credential cards.

All desiring entertainment, *which is provided for all delegates*, are asked to notify Miss M. G. Janeway, 67 West 38th Street. Names of boarding houses and hotels will be furnished also by Miss Janeway to any who wish to attend the meetings.

The Committee on Credentials will be in attendance at the Church on Wednesday, April 13, at 9.30 A.M. Delegates are requested to present their cards at that hour.

The Chairman of the Nominating Committee for 1891-92 is Mrs. H. W. Strang, 397 West Water Street, Elmira, N. Y., to whom any suggestions may be addressed.

Societies wishing to entertain the Board are asked to present their invitations to the Committee on Place of Annual Meeting.

Presbyterial treasurers are solicited to forward all contributions as early as possible, that the labors of the closing days of the year may be lightened as much as possible. While we have great reason for gratitude in the state of our treasury during the past months, yet the advance is less than is needed, and April 1, when our books close, comes on apace.

MANY of our Societies will learn with regret that Mrs. H. M. Humphrey has felt obliged to resign her position as Home Secretary. Although no one has as yet been found to fill her place, all correspondence on business which has fallen to her share will be attended to promptly.

THE New York Presbyterial Society this year invaded the former precincts of the vrows and burghers, carrying their annual meeting to *young* old Harlem. There was a good attendance from the opening at two o'clock, till the close at five o'clock P.M.

WE have a few more calendars on hand, also the leaflet, "Inasmuch," by Mrs. C. M. Livingston, price three cents, and two others, reprints from *Woman's Work for Woman*, for which there has been expressed demand. "The Mission of Failures," and "Yes, You Do, Lucindy." These are two cents each, 20 cents a dozen, $1.50 per hundred.

DON'T forget the prayer meeting the first Wednesday in every month, at 10.30, and the short introductory meeting each other Wednesday at the same hour. Last month, despite the threatening blizzard, there was a good attendance and all felt it was good to be there. Peculiar earnestness has been manifested at these meetings this year, and whatever success or encouragement has attended our work is surely due in great measure to the influence emanating therefrom.

From Northern New York.

AUXILIARIES and Bands are again reminded that the books of the Treasurer close April 1. As Annual Meeting comes the 20th and 21st, it gives very little time for making up of the accounts. All moneys, with full directions as to where it is desired it should be sent (please don't take it for granted the Treasurer knows), and with the check properly endorsed, should be sent promptly.

IN next month's magazine full particulars in regard to the Annual Meeting, which meets in Amsterdam, will be given.

WE have, through the kindness of Mrs. Noyes' sister, received a copy of a most interesting letter, written by Mrs. Noyes on her last trip from Canton to the new station of Sam Kong. The trip was taken for the benefit of her little boy. Copies of the letter can be obtained from Mrs. Wing, Glens Falls.

A NOTE from Miss Christensen, dated November 17, and mailed at Accra, has been received. In it she says: "Since leaving Freetown I have seen much of the natives of Africa, and to speak truly they are very savage, but it does not discourage me at all. Nothing is impossible for our dear Lord."

MISS HAMMOND has been appointed to Saltillo, Mexico.

OUR Society has sustained an irreparable loss in the death of Miss Mary Van Schoonhoven, who after a brief illness fell asleep January 8. Through all the years of the existence of our Society, Miss Van Schoonhoven has been one of our most eminent and helpful workers, and to her clear, sound judgment we owe much. The news of her death will bring sorrow into all the homes represented in our Society, for we all knew her and to know her was to love her. We cannot understand why one so needed, upon whom so many leaned, should be taken. We can only bow in humble submission to Him who never errs, and while with sorrowing hearts we say: "Thy will be done," give thanks for the life that was such a blessing, not only to us, but to all with whom she came in contact.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE Fifteenth Annual Meeting of the Board of the Southwest will be held in the First Presbyterian Church, Kansas City, Mo., March 29-31. The opening service will be in the evening, March 29, and the following two days will be full of interest and profit. All Synodical and Presbyterial Officers are expected to be present, and we urge the presence of delegates from all Auxiliaries, Young People's Societies and Bands. It is hoped churches where no societies exist will also send representatives. Let us all go up together to celebrate our fifteenth birthday and to give united thanks to our God for all His goodness unto us. A day of prayer for special blessings upon this meeting is always observed at headquarters of the Board. We ask all our workers to unite with us in fervent prayer that this meeting may abound in power, in fervor, in energy, in enthusiasm, in numbers.

WHILE it is too early at this writing to announce definite railroad rates, it is confidently expected that the usual reductions will be granted by all roads within our territory. Full information will be published in *The Mid-Continent*. The address of the Railroad Committee is Mr. A. M. Gates, 722 Troost Avenue, Kansas City, Mo.

THE address of the Committee on entertainment will appear early in *The Mid-Continent*, and delegates are requested to look out for it and report their names and addresses promptly.

THE TREASURER'S BOOKS WILL CLOSE MARCH 15—Please bear this in mind, Treasurers, everywhere. Hurry up every penny. Only $87.55 reported for Yamaguchi. The children surely are not going to do less than they did last year for Lakawn? We have $235 less in the Treasury for Foreign Work than in January, 1891. Remember our $10,000 aim. Let us make one last strong, all-together pull, and come out ahead of last year's record.

MRS. H. W. PRENTIS, Secretary for Young People's Bands, is very desirous of having a full report from all such organizations previous to Annual Meeting. Please give date of organizing, membership, contributions and all other necessary items.

LETTERS from Miss McGuire, Japan, and Miss Sherman, India, may be obtained at 1107 Olive street. Please send postage when you order.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

A LETTER from Southern California tells of twenty-five new subscribers for *Woman's Work* during the past year. Now let us hear from other Auxiliaries. Please let your Presbyterial secretary know how many new subscribers you have secured since April, 1891.

HAVE you appointed your delegate to the Annual Meeting of the Occidental Board? If not, please do so at once. Be sure to give her a credential certificate or letter. Only those holding such letters are entitled to entertainment free, though all are welcome and cordially invited to the meetings. Full particulars in regard to date and place of meeting, railroad rates and entertainment, will be found in the *Occident*. Each Auxiliary as well as Presbyterial Society is entitled to a delegate.

MRS. I. M. CONDIT has kindly consented to take the work of State Presbyterial Secretary, which Miss Berry finds it impossible to carry on. Mrs. Condit has passed her foreign correspondence over to Miss Berry, so that these two secretaries have changed places.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Coal City.

IOWA.
Storm Lake (reorg.).

MARYLAND.
Hyattsville, Y.P.S.C.E.
Zion, Y.P.S.C.E.

MISSOURI.
Giant City.
Linneus, Bethel Ch.

MONTANA.
Butte.
" Children's Bd.

NEW JERSEY.
Branchville, Junior Y.P.S.C.E.
Delaware, Y.P.S.C.E.
Freehold, King's Helpers.
Newark, Roseville Ch., Y.P.S.C.E.

NEW YORK.
New York City, Seventh Ch.
New York City, Spring St. Ch., Sunshine Bd.
North Tonawanda.

NORTH CAROLINA.
Concord, Willing Workers.

OHIO.
Cincinnati, 3d Ch., Y.P.S.C.E.
Hillsboro, Y.P.S.C.E.
Lore City, Y.P.S.C.E.
Massillon, Faithful Workers.
Mt. Gilead, Y.P.S.C.E.
Powhatan Point, Y.P.S.C.E.
Steubenville, 3d Ch., Y.P.S.C.E.

PENNSYLVANIA.
Beulah, Y.P.S.C.E.
Coatesville, I'll Try Bd.
Conneautville, Y.P.S.C.E.
Eldin Ridge, Y.P.S.C.E.
Harrisburg, Olivet Ch. (aux.).
Kittanning, Y.P.S.C.E.
Philadelphia, 1st Ch., Growing Bd.
Poke Run, Y.P.S.C.E.
Stroudsburg, Little Reapers.
Washington, 1st Ch., Y.P.S.C.E.
Waynesburg, Y.P.S.C.E.

WISCONSIN.
Milwaukee, Westminster Ch.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from January 1, 1892.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Brown Memorial, 250, Mrs. Jones Bd., 90; 1st Ch., S.S., 125; Fulton Ave., 25; 2d Ch., 25, Earnest Workers, 24.36, Willing Hearts, 12, Alex'r Proudfit Bd., 20, R. H. Smith Bd., 24; Bethel, th. off., 30; Ellicott City, 50; Taneytown, 42.25, Bd., 5.66; Baltimore, Mrs. J. B. Moore Bristor, 520, 1,243.27

BLAIRSVILLE.—Ebensburg, 25; Johnstown, 40; Parnassus, "on behalf of one whose works do follow her," 100; Pine Run, Y.P.S.C.E., 10, 175.00

BUTLER.—Allegheny, 3.87; Concord, 27; Grove City (th. off., 23.35), 48.98; Harlansburg, 23; New Hope, 8; North Butler, 15; North Liberty, 4; North Washington, 10.50; Plain Grove, 11.50; Pleasant Valley, 3; West Sunbury, 22.50, 177.35

CARLISLE.—Carlisle, 2d, 20; Chambersburg, Falling Spring, 51.75; Dauphin, Jun. Soc., 50; Dillsburg, 6.50, Y. P.S.C.E., 2.90, Golden Rule Bd., 1.50; Gettysburg, Miss McPherson, 50; Harrisburg, Market Sq., 190.50, Macedonian Bd., 200, S.S., Sen. dept., 98.68; Mercersburg, Y.L.B., 4; Paxton, 47; Steelton, 1.92; Upper Path Valley, 35, 759.75

CHILLICOTHE.—Bainbridge, 5; Bloomingburg, 6; Chillicothe, 1st, 28; Concord, 5.30; Frankfort, 8; Greenfield, 14.53; Hillsboro, 25, Sycamore Valley Bd., 2.50, Y.P.S.C. E., 5; Marshall, Mite Gatherers, 2.12; Mt. Pleasant, 5; North Fork, 6.88, Cheerful Givers, 3.12; Pisgah, 7.50; Union, 2.10; Washington C. H., 16.20; Wilmington, 2.50, 144.75

CLARION.—Du Bois, 60; New Bethlehem, 53, S.S., 20; Oak Grove, 12; Punxutawney, 26.76, A. C. Good Bd., 19.71; Richland, 6; Tionesta, 80, 286.47

CLEVELAND.—Cleveland, 1st, Bolton Ave. Bible sch. (Christmas off., 47.25), 72.25; Calvary, Fidelia Fisk Bd., 75; North Ch., 21.50; Kingsville, a friend, 100, 268.75

CORISCO.—Gaboon Aux., 35.00

DAYTON.—Franklin, 14.35; Middletown, 10; Piqua, 62, S.S., Christmas off., 45; Seven Mile, 12.70; South Charleston, 8; Springfield, 2d, 25; Troy, "2d Soc.," 18.75; F. M., 3, 198.50

ELIZABETH.—Basking Ridge, 34.26; Connecticut Farms, Y.P.S.C.E., 6.65; Elizabeth, Ass'n, 125; Westminster, Bd., 130; Marshall St., Cheerful Givers, 30; Lower Valley, Little Reapers, 5; Metuchen, 30, Little Gleaners, 16; Perth Amboy, 16.40; Plainfield, Ass'n, 147.05, Y.L.B., 146; Crescent Ave., Sunshine Bd., 30; Pluckemin, 38, Crescent Bd., 26; Rahway, 1st, 23.26; Rahway, 2d, 59.50; Roselle, 23.80, S.S., 50; Springfield, 21.05; Westfield, 37.50; Woodbridge, 25, Lilies of the Field, 30, 1,050.46

ERIE.—Bradford, 69.40, Silver Links, 25; Cambridge, Y.L.B., 10; Edinboro', 10.67; Franklin, 70; Fredonia, 6, Children's Bd., 8.25; Girard, 17.62; Kerr Hill, Y.P.S., 20; Mercer, 1st, 36.04, Y.L.S., 50; Meadville, 2d, 19.40; Oil City, 1st, 25; Tidioute, 25; Utica, 2.50, 395.78

HUNTINGDON.—Alexandria, Hartslog Val., 20.42; Altoona, 2d, 52, Y.L.S., 50; Bedford, 2; Bellefonte, 110.12, Loring Bd., 25; Birmingham, 24; Clearfield, 21; Duncansville, 12.25; East Kishacoquillas, 24.55; Hollidaysburg, 106.64; Logan's Valley, Y.P.S.C.E., 5; Lost Creek, 24.38; Lower Spruce Creek, 40, Heart and Hand Bd., 12.59; Milroy, 5, Butler Bd., 5; Penfield, 7; Pine Grove (3 members), 25.25; Port Royal, 9.30, Stewart Cir., 25.16, Spruce Creek, 300, Warriors' Mark, 128.53; Williamsburg, 73.19; Shade Valley, Mrs. L. H. Book, 5; Bedford, Joe D. Lovell, 3, 1,116.38

KITTANING.—Saltsburg, Y.P.S.C.E., 20.00

LACKAWANNA.—Montrose, Y.P.S.C.E., 5.00

MORRIS AND ORANGE.—Boonton, 58; East Orange, 1st, 125; Hanover, Cheerful Workers, 12; Madison, 16.60; Mendham, 1st, 10; Orange, 1st, Y.L.B., 40; Orange, 2d, 100; St. Cloud, Willing Workers, 5; Mrs. J. B. Beaumont, Morristown, 5, Ladies' Missionary Union, 30, 401.60

NEWARK.—Montclair, Trinity, 100; Roseville, Y.P.S.C. E., 5, 105.00

NEW BRUNSWICK.—Alexandria, Y.P.S.C.E., 2.50; Dayton, 12.15; Flemington, Gleaners, 100, a lady, 50; Milford, 15; New Brunswick, 1st, 25, Y.L.B., 65; Pennington, 14.25; Trenton, 1st, 200, inf. sch., 27; Trenton, 2d, 25; Trenton, 3d, 100; Trenton, 4th, 86, Union Meeting, 7; Trenton, 5th, 15; Trenton, Prospect St., 60, 803.90

NEWTON.—Asbury, 10; Belvidere, 1st, 40, primary cl., in memoriam, Mrs. Alice Salmon, 15; Belvidere, 2d, 11.40; Blairstown, 11; Delaware, Y.P.S.C.E., 5; Lafayette, 5; Phillipsburg, Westminster, 20; Stewartsville, 12.50; Stillwater, 20; Washington, 100, 267.90

PHILADEPHIA.—Atonement, Olive Branch Bd., 2; Calvary, 374, Day Dawn Bd., 25, Prayer and Pence Bd., 16; 2d Ch., 323, Beadle Bd., 40; 10th Ch., 34; West Spruce

St., 365, Perseverance Bd., 36, Y.P.S.C.E., 20; Woodland, 333, 1,568.00

Philadelphia, Central.—Arch St., S.S., 95, Y.P.S.C.E., 20; Central, Y.P.S.C.E., 25; Mantua, King's Messengers, Senior, 7.61, Junior, 2.85, Y.L.B., 40; Oxford, 49.50; Princeton, 277.50; West Arch St., Daughters of the King, *special*, 30, 547.46

Philadelphia, North.—Bridesburg, Willing Workers, 14.42; Chestnut Hill, Little Gleaners, 35; Doylestown, 75, Andrews Bd., 10; Germantown, 1st, 100, Germantown, 2d, 125; Germantown, Wakefield, Y.P.S.C.E., 25; Hermon, Boys' Bd., 25; Huntingdon Valley, 30.60; Lawndale, Busy Bees, 3; Pottstown, 27; Neshaminy of Warminster, 26; Wissinoming, Bd., 10, 506.02

Pittsburg and Alleg. Com.—Allegheny, 1st, 250, Kennedy Bd., 24.25; Allegheny, McClure Ave., 32.35, S.S., Christmas off., 23.83; Allegheny, North, 65.95, Hodge Bd., 48; Allegheny, Providence, 25; Avalon, 10; Bethel, S.S., 57.17; Cannonsburg, 1st, 30, Y.L.B., 8; Cannonsburg, Central, 50; Crafton, 25; Freedom, 5; Hazlewood, 25; Hoboken, 14; Lebanon, S.S., 50; McDonald, 71.49, Earnest Workers and Boys' Brigade, proceeds of bazaar, 92.12; Pittsburg, 3d, 12.25; Pittsburg, Central, 15; Bellefield, 67.50, Golden Links, 37.15; East Liberty, 171.05; Homewood Ave., Jewels, 30.20; Lawrenceville, 20, McConnell Bd., 25; Park Ave., 20.25, Chalfant Bd., 25; Raccoon, 110; Sewickley, 25.04; Sharon, 57; Sharpsburg, Y.L.B., 5; Swissvale, 27; Wilkinsburg, 32.90, Earnest Workers, 50, Moore Bd., 40; Verona, S.S., 7, 1,684.50

Steubenville.—Bethel, 14, Gleaners, 35; Brilliant, Rays of Light, 6.05; Buchanan, 11.60, Corbett Bd., 3.50; Carrollton, 25, Y.L.B., 10; Cross Creek, 26; Dennison, Willing Workers, 10.50; E. Liverpool, 1st, 85; Harlem, 10; New Hagerstown, 7; Potter Chapel, 9; Salineville, 5; Scio, 9; Steubenville, 1st, Y.L.B., 50; Steubenville, 2d, 50; Steubenville, 3d, 10; Steubenville, Fem. Sem., 10; Still Fork, 5; Uhricksville, 15; Wellsville, 58, Morning Stars, 18, 482.65

Washington.—Burgettstown, 27.75; Cove, S.S., Christmas off., 4; Cross Creek, 50; Lower Ten Mile, 25, Children, 3; Pigeon Creek, 31; Upper Buffalo (th. off., 13), 75.50, McMillan Bd., 20, Mary Shaw Bd., 10; Washington, 1st, th. off., 94.45, Sewing Soc., 141.14, Cornes Bd., 34, S.S., Christmas off., 12.75; Washington, 2d., th. off., 46.35, Non Nobis Bd., th. off., 20.85, Pansy Bd., th. off., 7.25, Gleaners, 11.80; West Alexander, 115, Hold-the-Fort Bd., 27, S.S., 40; Wheeling, 1st, 89.38, S.S., 38, Sydney Ott Bd., 56.55, Boys' Club, 27.15, 1,007.92

Washington City.—Falls Ch., Bd., 21; Hyattsville, 5, McIlvaine Bd., 10, Y.P.S.C.E., 10; Washington, 1st, 13; 4th, 9; 6th, 50; Fifteenth St., 8; Assembly, 30; Covenant, 178.85, King's Daughters, 31.50; Eastern, 10; Gurley Memorial, 45, Y.L.B., 6; Metropolitan, 25, Mateer Bd., 25; N. York Ave., Bethany Bd., 10, Faith Chapel, 20; North, 15; Unity, 10; Western, 19, Earnest Workers, 10; Westminster, 22, 581.35

Wellsboro'.—Arnot, 11.66; Antrim, 1.25; Coudersport, 2.25; Covington, 3, 18.16

West Jersey.—Bridgeton, West, 47; Camden, 1st, 50.41; Clayton, 17, 114.41

Westminster.—Bellevue, 50; Lancaster, 50; Leacock, 30; Slate Ridge, 15; Wrightsville, 29; York, Calvary, 28.65, 202.65

Wooster.—Apple Creek, 10.25; Congress, 20; Creston, 4; Jackson, 6.75; Mansfield, 12.37; Orrville, 8; Wayne, 5.25; Wooster, 1st, 53; Wooster, Westminster, 52.60, Myers Memorial Bd., 30, 202.22

Zanesville.—Duncan's Falls, 5; Fredericktown, 10; Granville, 83; Homer, 10; Jersey, 13; Mt. Pleasant, 7.69; Mt. Vernon, 25; Newark, 2d, 25; New Concord, 15, Circle, 6; Roseville, 3; Utica, 8.45, Helping Hands, 3; Zanesville, 1st, 10; Zanesville, Putnam, 9.41, Mrs. Potwin, 5; Zanesville, 2d, 50, Y.L.B., 25, Golden Rule Bd. No. 2, 5, 318.55

Miscellaneous.—Concord, N. C., Willing Workers' Bd., 4.85; Colerain Forge, Pa., Mary D. Stewart's Sabbath evening coll., 5; Freeport, Pa., Miss S. E. Middlemiss, 30; Kangwe, Africa, Albert I. Good, 1; Newport, N. H., Mrs. M. M. McCann, 4; Philadelphia, M. L. P., 50, cash, 5; Saltillo, Mexico, Anita, Bernardina and Carmen Boyce, 3; Wellsville, O., "substitute service," 6; Wilkes-Barré, Pa., C., 60 cts., 109.45

$14,798.51

Less refunded Elmwood Bd., E. Orange, N. J. 30.00

Receipts for January, 1892, $14,768.51
Total since May 1, 1891, 50,128.71

Mrs. Julia M. Fishburn, *Treas.*,
Feb. 1, 1892. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to January 20, 1892.

Bellefontaine.—Bellefontaine, 75; Bucyrus, 50; Crestline, 6.85; Galion, 17.80; Kenton, 13.37, S.S., 6.26; Happy Helpers, 6; Marseilles, 3.60; Urbana, 50; West Liberty, 5, 233.88

Bloomington.—Bloomington, 2d, 97.31, Cheerful Workers, 5; Cooksville, 12.85; El Paso, 24.50; Normal, 4.28; Philo, 41.15; Rossville, 4; Ridgeville, Mrs. A. L. Gould, 60; Selma, 15; Wenona, 4, 268.09

Chicago.—Chicago, 2d, 63; 4th, 187, Y.W.S., 22; 6th, 26.05, S.S., 50.03; 8th, Morning Star Bd., 25; Ch. of the Covenant, 6.16; Fullerton Ave. Ch., 39.65; Jefferson Park Ch., 15.75; Evanston, 92; Hinsdale, Mrs. Linsley, 1; Hyde Park, 96; Joliet, 1st, 25; Central Ch., 92.42, Dean Y.P.S., 6.30; S.S., 59.80; Woodlawn Park, 10; Lake Forest, 61.75, University Soc., 18; Steady Streams, 25.51, S.S., 30; Oak Park, 55, S.S., 10, Ch. off., 25.70; South Evanston, Light Bearers, 30, 1,073.12

Chippewa.—Eau Claire, 12; Hudson, 7; West Superior, Earnest Workers, 10, 29.00

Council Bluffs.—Atlantic, 2.65; Casey, 4; Clarinda, 8.60, Pilgrim Bd., 19.75; Council Bluffs, 14; Creston, 10; Emerson, 2.50; Griswold, 4; Menlo, 7; Red Oak, 9.15; Sidney, 12.25; Shenandoah, 6; Walnut, 6.75, 106.65

Denver.—Denver, Ch. of the Redeemer, 3; 23d Ave. Ch., 45, Willing Workers, 45; Central Ch., 37.35, Ladies' Aid Soc., 25.47, Y.L.S., 90; Capitol Ave. Ch., Carrie D. Hopkins, 10, Grace Barrows, 10; Westminster Ch., 5.45; North Denver, 14.16; Littleton, 10.42, 295.85

Detroit.—Ann Arbor, 88; Detroit, 1st, 103; 2d Ave. Ch., 18; Ch. of the Covenant, 10; Hamtramck Ch., 4; Jefferson Ave. Ch., 150; Memorial Ch., 28.16; Thompson Ch., 35; Trumbull Ave. Ch., 33; Westminster Ch., 68; Milan, In Mem. of Miss Sarah Palmer, 5; Milford, 105; Pontiac, Y.L.S., 7.50; A Friend, 30, 684.66

Dubuque.—Dubuque, Y.P.S.C.E., 16.35; Independence, 1st, 10, 26.35

Duluth.—Cloquet, 1; West Duluth, Westminster Ch., 8.50; Lakeview, Irwin Soc., 16, 25.50

Ft. Dodge.—Bancroft, 3.89; Boone, 13.60; Burt, 5.89; Carroll, 4.85; Dana, 5; Laurens, 3.88, 37.11

Ft. Wayne.—Ft. Wayne, 1st, 19.34; S.S., 9.36; Mrs. D. B. Wells' Cl., 10; 3d, 30, 68.70

Freeport.—Freeport, 1st, 25; Galena, 1st, 1, Circle, 10; Argyle, Willow Creek Ch., 32.60; Winnebago, 25, Bd., 11. 113.60

Hastings.—Holdrege, Mrs. C. M. Sheldon, Christmas off., 8.00

Huron.—Fostoria, 30.10; Fremont, 17; Monroeville, 7; Sandusky, 3.72 (less Pbyl. ex., 1.73), 56.09

Iowa.—Burlington, 20; Fairfield, 30; Kossuth, 15; Lebanon, 7; Mediapolis, Y.P.S.C.E., 10; Middletown, 16; Montrose, 6; Mt. Pleasant, 10; Ottumwa, 25; West Point, 5, 144.00

Kalamazoo.—Allegan, 3; Cassopolis, 7.45; Niles, 15, Pearl Seekers, 5; Richland, 33.70; Sturgis, 8.75; Three Rivers, 8.02, Bd., 5, S.S., 7, 201.43

Lima.—Columbus Grove, 10; Findlay, 68.77, Lilies of the Field, 25; Lima, 1st and 2d, Market St. S.S., 90; 193.77

Logansport.—Crown Point, 21.51; Hebron, 8; LaPorte, 3.85; Meadow Lake Ch., 17.56; Michigan City, 7.54; Mishawaka, 3.72; Plymouth, Bd., 5.10; Remington, 1.65; Rensselaer, 15, 83.93

Mankato.—Blue Earth, 10; Mankato, Bd., Extra Cent box off., 3; St. Peter, 13.35; Worthington, 7.80, 34.15

Mattoon.—Ashmore, 9.50; Willing Workers, 11.50; Assumption, 2.50; Oakland, 2; Pana, 8.30; Vandalia, 12.50, 46.30

Milwaukee.—Milwaukee, Immanuel Ch., 50, Y.L.S., 37.50; Racine, 80; Waukesha, 10, 177.50

Montana.—Helena, 17.55

Monroe.—Adrian, 28; Coldwater, Y.L.S., 25; Hillsdale, 6; Monroe, 7, Y.L.S., 30; Palmyra Ch., Y.L.S., 7.60; Tecumseh, Y.L.S., 32, Y.P.S.C.E., 15, 150.60

Muncie.—Hartford City, 10; Marion, 7.50, Girls' Bd., 12.50; Muncie, 11; New Hope Ch., 2.50; Nohlesville, 5; Peru, 18.42, Y.P.S.C.E., 8; Wabash, Cheerful Givers, 1 15, 76.07

New Albany.—Bedford, Golden Rule Bd., 4.43; Corydon, 16; Hanover, 5.47, Light Bearers, 4.54; Jeffersonville, 34.50; Madison, 1st, 12.50, Y.L.B., 12.50; New Albany, 1st, 37.40; 2d, 29.40, Mrs. Nunemacher, 10; 3d, 19.85; Vernon, 6; Vevay, 1.12, th. off., 50 cts., 194.71

Niobrara.—Emerson, Mrs. I. E. Hollman, 5; Ponca, 21.25, 26.25

Ottawa.—Aurora, 10.45; Earlville, 83 cts.; Granville, 3.75; Mendota, 28; Ottawa, 51 cts.; Paw Paw, 1.83; Rochelle, 2.83; Sandwich 23; Streator, 7.83, 79.03

Peoria.—Altona, 6; Brunswick, 6; Canton, 52.30; Elmira, 7.10, Temple Builders, 11.15; French Grove, S.S. dime off., 2.62; Galesburg, 28; Green Valley, 15.50, Brush Creek S.S., 1.40; Knoxville, Whatsoever Bd., 7.55; Lewistown, 29.40, S.S. dime off., 10; Peoria, 1st, 10, E. R. Edwards Bd., 27.35, Little Lights, 5.50, Y L.M.S., 1.10, Westminster S.S., 2.72; 2d, 11.70; Calvary Ch., 6.25, S.S.

dime off., 10; Grace Ch. S.S. dime off., 2.35; Princeville, 25, Winn Bd., 25; Prospect Ch., 5, S.S. dime off., 5; Yates City, 49.80, S.S. dime off., 4, 376.79

PETOSKEY.—Cadillac, 5, Miss. Chips, 2.52; McBain, S.S., 1.14; Mackinaw City, 5.09, Northern Lights, 1.54, 16.29

PUEBLO.—Colorado Springs, 1st, 35.02; Monument, 24; Pueblo, La Mesa Ch., 28.13, Y.L.S., 15.26, S.S., 24.25; Trinidad, 3.88; Walsenburgh, S.S., 3.59, 134.13

RED RIVER.—Fergus Falls, th. off., 44.18, Y.P.S.C.E., 21; Warren, 7.60, 72.78

ST. PAUL.—Hastings, 11.75; Minneapolis, 1st, 49.25; Andrew Ch., 12; Shiloh Ch., 8.32, E. B. Caldwell Bd., 5.63; Westminster Ch., 69.20, S.S., 60; Red Wing, 3; St. Cloud, 9; St. Paul, Central Ch., Y.L.S., 25; East Ch., 5; House of Hope Ch., 100; Merriam Park, Wayside Gleaners, 10, 368.15

SIOUX CITY.—Cherokee, 45; Inwood, 14.73; Larrabee, 5; Meriden, 5; Vail, 5; Sioux City, 1st, 10, 84.73

VINCENNES.—Brazil, 14; Claiborne, 6.50; Grace Ch., 23; Vincennes, 8.15, 51.65

WATERLOO.—Ackley, S.S., 27.40; Grundy Center, 5; Owassa, Mrs. M. M. Gunn and Mrs. R. B. Kirkpatrick, 2; State Center, 2.43, S.S., 5; Toledo, 5.27; West Friesland, S.S., 4, 51.10

WINNEBAGO.—Marshfield, Steady Streams, 8.50; Oconto, 10; West Merrill, 10, 28.50

WINONA.—Chatfield, 11.60; Chester, Y.P.S.C.E., 15.50; Kasson, Country S.S., 85 cts., 27.95

MISCELLANEOUS.—Lima, O., Market St., S.S., 25; Moorhead, Minn., 10; Detroit, Mich., Ch. of the Covenant, 5; 1st Ch., Richardson M. S., 15; "a loving friend of missions in South Dakota," 50 cts.; Chicago, Ch. of Covenant, *interior* subs. rebate, 1; Christmas gifts, 8, 54.50

Total for month,	$5,718.46
Previously acknowledged,	32,392.25
Total from April 20, 1891,	$38,110.71

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Jan. 20, 1892. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1892.

BINGHAMTON.—Binghamton, 1st, S.S., *special*, 50, primary dept., 5; North, 5; Cortland, 16, Busy Workers, 12; Marathon, 10, 98.00

BROOKLYN.—Brooklyn, City Park Chapel, 14.23; Classon Ave., S.S., 50; Duryea, 31.50; 1st, 20.77, p. off., 25.50; Greene Ave., 5.83; Lafayette Ave., 200.11; Memorial, 64.17, Y.L.S., 50; Prospect Heights, 17.92; 2d, 35.86, Y.L.S., 5.83, S.S., th. off., 14.59; Throop Ave., 18.11; Trinity, 17.83; Westminster, 6.83; Miss J. Roberts, 2, 581.08

BUFFALO.—Buffalo, Lafayette St., Heacock Bd., 25, Y.P.S.C.E., 16; North, 58; Wells St., Y.P.S.C.E., 5; Jamestown, 50; Portville, Whatsoever Bd., 10, 164.00

CAYUGA.—Auburn, Calvary, p. off., 2.11; Ithaca, King's Miss. Bd., 2.50, 4.61

CHEMUNG.—Elmira, 1st, Y.P.S., 50.00

GENEVA.—Canandaigua, 25; Clifton Springs, 5; Geneva, 1st and North, 25, p. off., 41; North, Y.L.S., p. off., 50; Phelps, 31.05, Loving Hearts Circle, 17; Shortsville, 21; Trumansburg, 15, Boys' Bd., 4; Waterloo, Warner Soc., 15, 249.05

HUDSON.—Goshen, Y.L.S., 28.44; Palisades, Y.P.S.C.E., 37.75; Washingtonville, 25, 91.19

LOUISVILLE, KY.—Louisville, Central, 90, Y.P.S., 6; College St., p. off., 26.22; Warren Memorial, 100, 222.22

MORRIS AND ORANGE, N. J.—Morris Plains, Faith Bd., 25; Morristown, South St., 150, 175.00

NEW YORK.—New York, Adams Memorial, 20; Brick, 300, Branch S.S., 245; Calvary, Earnest Workers, 5; Central, King's Messengers, *special*, 18, S.S., 103.47; Ch. of the Puritans, C. C. Club, 50; Fifth Ave., 1,900; Fourteenth St., 15; 4th, Silver Links, 79; Fourth Ave., 150, Miss. Bd., 80; Harlem, p. off., 32, Gillette Soc., 100; Madison Sq., 145, Mrs. Fulton, 100; Park, 56.92, Seekers for Pearls, 56.92, Light Bearers, 13; Phillips Memorial, 100; University Place, 175; Washington Heights, 8; West, Woman's Miss. Ass'n, 300; West Farms, 10; Westminster, Y.L.S., 50; Miss Olcott, 10, Master Paul Jones, 1, the Misses Judd, 16, Mrs. Sumner R. Stone, 100, 4,239.31

NIAGARA.—Albion, Hoskins Bd., 10; Lockport, Calvary, 10; 1st, 60, King's Guard, 5.50; 2d, Cheerful Givers, 9.06; Second Ward, S.S. coll., 4.13; Medina, 24; Middleport, p. off., 2.11; Niagara Falls, 10.88, 135.68

OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 9.68; 2d, 13.42; Gilbertsville, 16.19; Oneonta, 8.75, 85.54

ROCHESTER.—Moscow, coll., 3.73; Ogden, coll., 4.20, Ellinwood Bd., 2.25; Rochester, Calvary, coll., 3.03; 1st, coll., 5; St. Peter's, Y.L.S., 15; 3d, 27.50; Westminster, Y.L.S., 27; Sparta, 1st, coll., 11, 98.71

STEUBEN.—Campbell, S.S., 23.00

SYRACUSE.—Amboy, Earnest Workers, 14; Baldwinsville, 17; Canastota, 11.11; Cazenovia, Torrey Miss. League, 30; East Syracuse, 3.25; Fayetteville, 10.50; Fulton, 40; Onondaga Valley, 12; Oswego, 1st, 20; Pompey, 20; Skaneateles, 40; Syracuse, 1st, 84, 301.86

UTICA.—Boonville, 25, p. off., 22.65, S.S., Christmas off., 13.50; Clinton, p. off., 30; Holland Patent, p. off., 10.25; Ilion, Y.L.S., 10; Little Falls, 4 Socs., p. off., 30.07; New Hartford, p. off., 20.80; New York Mills, Y.L.S., p. off., 6; Oneida, p. off., 36; Rome, p. off., 25; Turin, 5; Utica, Bethany, p. off., 37.33; 1st, 95, p. off., 53.95, Y.L.S., 20, Dogood Bd., 10; Memorial, p. off., 22.16; Olivet, p. off., 21.50; Westminster, p. off., 60; Vernon, 12, p. off., 5; Verona, p. off., 16.10; Waterville, 50, p. off., 71.25; Westernville, p. off., 12; Whitesboro, p. off., 20.85, 741.41

WESTCHESTER.—Bedford, Owen Bd., 20; Mt. Vernon, 17.50; Peekskill, 1st, 125; Sing Sing, Y.L.S., 10; Stamford, Conn., p. off., add'l, 1.50; Yonkers, 1st, 75, 249.00

MISCELLANEOUS.—Montreal, Can., Canadian Woman's Board of Miss., 27; Tripoli, Syria, Girls' Miss. Soc 3.34, 30.34

Total,	$7,540.00
Total receipts since April 1, 1891,	39,507.27

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.
MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest to January 24, 1892.

KANSAS CITY.—Butler, 25.65; Creighton, O.B.M.S., 2.50; Kansas City, 1st Ch., 70.81; 2d Ch., 75; 5th Ch., 4.25, Y.L.S., 10; Sedalia, Central, 10, King's Messengers, 10, 217.21

OZARK.—Carthage, 8.50; Mt. Vernon, 5; Presb. Meeting, 15, 28.50

PALMYRA.—Kirksville, Mrs. Helen Sheldon, in memory of a dear boy, 100; Unionville, 6, 106.00

SOLOMON.—Abilene, 18.61; Belleville, 5; Beloit, 12.53; Mankato, 5.50; Minneapolis, 26.61; Wilson, 2.15, 70.40

ST. LOUIS.—Kirkwood, 8.55; St. Louis, Carondelet, 4.20; 1st, 137.50; Lafayette Park, Jr. Y.P.S.C.E., 20; Webster Groves, 6, 176.25

TOPEKA.—Auburn, 10; Edgerton, 7.50; Kansas City, Grandview Park, Y.P.S.C.E., 11.50; Kansas City, 24; Leavenworth, 27, Y.P.S.C.E., 20; Manhattan, Miss. Bd., 10, 110.00

Total,	$708.36
Previously acknowledged,	2,455.98
	$3,164.34

MISS JENNIE MCGINTIE, *Treas.*,
4134 Cook Ave., St. Louis, Mo.

Receipts of Woman's Occidental Board of Foreign Missions ending January 22, 1892.

BENICIA.—Haldsburg, 18; Mendocino, 9; Napa, 24; Petaluma, 2.25; St. Helena, Ch., 10, Crown Winners, 5; Santa Rosa, Ch., 13, Mary Lyon Soc., 31.75; Vallejo, 15, 128.00

OAKLAND.—Berkeley, Ch., 8.30; Oakland, 1st Ch., 150; Prospect Hill Ch., 1.50, 159.80

SAN FRANCISCO.—Central Ch., 10; 1st Ch., 100; Howard Ch., 6.75; Howard St. Ch., 7.10; Westminster Ch., 16, inf. cl., 2.75, Faithful Workers, 11.20, 153.80

MISCELLANEOUS.—Board rec'd at the Home, 330; contribution box, 11; Light House Bd (Chinese girls), 11.55; Harriet Julian Huey, Philadelphia, Pa., 5; Mills College, 35; Miss Boynton, 75; Miss Anna Waln, Philadelphia, Pa., 75; support of Foong Ying by Mrs. Grubb, 12, 549.55

Total for the month,	$996.15
Previously acknowledged,	3,791.37
	$4,787.52

MRS. L. A. KELLEY, *Treas.*,
JAN. 22, 1892. 933 Sacramento St., San Francisco, Cal.

INFORMATION
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CONSERVATION, INC